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Widow of Edward Brooks Hall, D.D.,
Divinity School, Class of 1824

The Churchman's Manual of Methods

MODEL SUNDAY SCHOOL ROOM.
CHURCH OF THE HOLY APOSTLES, PHILADELPHIA.

The Churchman's
Manual of Methods

A Practical Sunday School Handbook for Clerical and Lay Workers

BY

ALFORD A. BUTLER, D.D.

Former Warden, and Professor of Religious Pedagogy, in Seabury Divinity School
Author of "How to Study the Life of Christ";
"How Shall We Worship God?"

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PREFACE.

This Manual has grown out of the writer's experience. As Sunday School teacher, superintendent, clergyman, or professor of Religious Pedagogy, he has for over thirty-five years spent his happiest hours in some form of Sunday School work. Nothing is here presented which has not passed the test of his own experience, or that of fellow laborers whose words are commended in the chapters of this volume.

The writer believes that the highest and holiest work that can be done for American childhood, the American Church, and the American Nation, is to educate the children of to-day in the love and fear of God. This book is sent forth with the hope, and prayer, that it may help those who are trying to do the work, to enter into the joy of their labor.

CHAPTER I.

FUNDAMENTAL TRUTHS.

"Other Foundation can no man lay than that is laid, which is Jesus Christ."—St. Paul.

THE RELATION OF THE CHILD TO THE CHURCH was created at the font. It is a covenant relation; it is a sacramental relation. In this case it is a covenant between a little child and God. It is impossible to conceive of a covenant more sacred. Who answers for the child? Its parents and godparents. Who promises for God? The Church. She has received the child as God's child. She has accepted him as a member of Christ, she has pronounced him born again, and made an inheritor of the Kingdom of Heaven through the power of the Holy Spirit. There is no earthly relation more binding than that between an immortal soul and the Church of God. In this, as in every covenant, the new relation brings a new responsibility to all concerned in it—the parents, the sponsors, the Church. And the less the others realize their responsibility the *more* must the *Church* realize hers. The others may die to this world, may even die to the world to come; but the Church cannot die, cannot escape her responsibility.

She having received the child into God's family, in God's name, *must* see that he is taught those truths "which a Christian ought to know and believe to his soul's health," and that he is "virtuously brought up to live a godly and a Christian life." The principle of the Church's responsibility for the religious training of her children is rooted and grounded in the very foundations of God's Church under both the Old and the New Covenant.

Is the American Church living up to her divinely imposed responsibility?

An earnest Bishop answers:

"I am brought to the painful conviction that our pastoral care for the children comes very far short of the Church's ideal, very far short of our absolute and sacred duty. I have gone into Sunday Schools, and by personal observation have tried to see their methods and results. And I am appalled by what I see; the very low appreciation, both among the clergy and the people, of the sacredness, the immense importance, and the awful responsibility of the care for children's souls.

"If I speak plainly it is because I remember how our Lord's own lips declared the holy dignity of work for young souls when He said: 'Whoso receiveth one such little child in My Name, receiveth Me'; because I take to myself, with you, His awful warning for failure in such duty: 'Whoso shall offend (or permit to fall) one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.' How precious, as He sees it, is the soul of one little child! Have you or I, dear brethren, through pastoral neglect or indifference, left one such to stumble and be lost? It was not to parents, sacred as their duty is, nor to the

parish priest or pastor, but to the Apostle in his high office, that the same Lord put His great test of faithful love to Him in the care for children's souls. Twice, in answer to the earnest profession of love, the proof was demanded in 'Feed My sheep.' But for the third, the last, the highest proof, it was 'Feed My lambs.'"

THE RELATION OF THE CHILD TO THE PASTOR is founded upon the child's relation to the Church. The spiritual head of every congregation, whether he be Bishop, priest, or deacon, is the official representative of the Church before God and man. Every spiritual duty to the child which rests upon his parish or mission rests upon him. If he cannot perform the duty himself, then he must personally see that it is well and faithfully done. His first duty is neither to the strong nor to the rich, but to those who most need his help: the weak, the ignorant, the helpless souls of his flock. Is the average parish priest doing his duty to the children of his cure?

"I feel that the Church is losing, if it has not already lost, the proportions of pastoral work which Christ intended. I find in almost all our parishes, that in our services, our preaching, our use of Sundays, our methods of work, the grown people occupy almost all the time and interest. The children do not come to church. They are not expected to come. Place is not provided for them. They are often made to feel that they are in the way. The sermons are written without a thought of them. . . .

"Nay, worse, I have reason to know that some of the clergy treat the Sunday School almost as an irksome duty, which they are glad to get through as quickly as possible, that their strength may be saved for what

they count the important services; where beauty, music, and the best efforts of the pastor's intellect are devoted to pleasing, and perhaps instructing, older persons and contributors, who are counted of more importance than the children. . . .

"But no multiplication of services, no machinery of guilds, no diligence of work for older persons, can excuse a lack of pastoral love and work for the children. If it is not possible under the present methods of Church work to give great pastoral care to the children, then our methods must be wrong, radically wrong. But I deny that it is impossible. The busiest pastor, if he have the pastor's heart for children, can so order his methods as to accomplish it. There are those whose work is of the largest and most exacting, who do this grandly; and their success proves its possibility for others.

"Let the rector of the busiest parish put the spiritual work for children, the real, loving, spiritual care for them, in the place which the Lord claims for it, and he will not only find time to attend to it personally, but he will very soon know that in this fulfilment of holy responsibilities there are some of the very sweetest joys and greatest consolations of pastorship."*

THE PASTOR'S RELATION TO THE SUNDAY SCHOOL finds its root in his relation to the Church of God, and his consequent responsibility for the Christian nurture of every child of God in his parish or mission. The Sunday School exists, not to help him evade, but to help him meet his sacred responsibilities. No superintendent, no body of teachers can fulfil the duty which rests upon him as the spiritual teacher and guardian of the

* Condensed from an Address by Bishop Paret.

souls of his flock. No Sunday School machinery can take the place of personality and, above all, of the pastor's personality. The Sunday School is organized to extend his personal influence, to enlarge his working power, and to increase his efficiency. He cannot do all its work; his body is not strong enough, nor his days long enough. But he is its head, and as such, must plan all its spiritual activity. He is its heart, and his love for Christ's "little ones" must kindle a like flame in the hearts of his helpers. He is its soul, and his own zeal must be the example, and his own devotion the inspiration, of all his fellow laborers.

Doubtless some overworked pastor is ready to exclaim: "I have so many other duties that I have no time to attend to the Sunday School or its children." But what would we think of a fireman who said, "I am so busy saving the building that I have no time to rescue the children"? What would you think of a policeman who said, "I am too busy looking after persons of prominence and property to attend to children"? Did He who came to save all the world, and had less than four years in which to do it, say, Send the mothers away, send them away, I have no time to attend to children? And what do you suppose He thinks of us when we say, "I have no time to attend to the children"? Your first duty and mine is to understand and help those who most need our aid, that is, the weakest and most helpless members of our flock. If we do not know how to do this, we must learn how. The pastor who does not know the door that opens into a child's heart and the path that leads into a child's life is shut out of the most blessed opportunities of his ministry.

THE DEFINITE PURPOSE OF THE SUNDAY SCHOOL should be clearly seen from the start. To know exactly

the end for which we are working decides our methods, and largely creates our ideals. Our organization must be a *school* in reality, as well as in name. It must be the best of all schools; for it is God's school, its children are God's children, and its instruction is in God's truth. But we must make it more than a school for imparting knowledge, even when that knowledge is found in Holy Scripture. Instructing the children in truth and doctrine is not the end, but the means to a higher end. Their intellectual grasp of the truth, even of God's truth, should never satisfy us. The purpose of the Sunday School is not mental but moral, not intellectuality but Christianity, not the imparting of knowledge but the building of character, after the measure of the stature of the fulness of Christ.

This purpose is written large in every office of the Prayer Book which has to do with the child's relation to God and His Church. Read carefully the Baptismal Office, and you will see it in every exhortation to man and prayer to God. Read the Office for Confirmation, and note that it is all based on God's Covenant with the Child in Holy Baptism. And note how the heart of the Confirmation Office finds utterance in prayers for the hallowing power of the Holy Spirit. Read again the explanation of it all in the Church's Catechism and note how plainly Baptism, Confirmation, and Holy Eucharist are all linked together and made sacred steps towards one clear and definite spiritual end, the building of a Christ-like character.

No other Christian teachers have set before them so clearly the great principles and definite purpose of the child's religious instruction, as have the teachers of the Church. Ours ought to be *the best* religious school in America, and our scholars, models of Christian culture

and conduct. If they are not so it is not the fault of the Church's truth and doctrine, but of our own imperfect comprehension of the end for which Christ founded His Kingdom, and the definite place and purpose of every child of God in the life of that Kingdom.

CHAPTER II.

CHILD NATURE.

"When I was a child, I spake as a child, I understood as a child, I thought as a child."—St. Paul.

Until within a few years the popular idea was that in education there were two essential factors, the matter to be taught, and the teacher to deliver it. Of course children were to be present, but they were no part of the problem. If the teacher was able to state clearly the facts, that was enough. If the child was too stupid to retain the facts offered him, his was the blame and the loss.

The nineteenth century was an age of research in all departments of knowledge. The greatest find in the educational field was the discovery that the child is a factor, is the essential factor, in the educational problem. It was discovered that facts are not taught for their own sake, that the teacher's training is not for himself, that the purpose of his preparation is not to teach a lesson, nor to instruct a class; but the real end of all educational effort is the development of the child! We now realize that the child was not made for the

truth, but the truth was revealed for the child, for an immortal soul created in the image of God.

The sorrowful side of the situation is, that although the world of science has accepted the discovery of the child, and our national school system has adopted this discovery as a part of its vast system, yet the Sunday Schools of the land, and particularly those of our own Apostolic Church, are so absorbed by their hundreds of text books, and thousands of leaflets, by the difficulty of arranging the classes and teaching the lesson, that there is little time left to consider the child or his nature.

The Study of Child Nature teaches us (*a*) that childhood differs widely from manhood. The first question that a teacher needs to answer is, "What is a boy?" Until that question is answered, no real instruction is possible. The frequent answer, "A little man," tells exactly what a boy is not. It is utterly misleading to think that a child differs from an adult mainly in having a smaller and weaker body, a smaller and weaker brain, a smaller and weaker moral nature, and that if he had the size and strength of an adult, he would be a man. If an infant were enlarged to adult size he would not be a man, but a monstrosity. Its arms and legs would be too short, its body too long. Its chest would protrude like a cone, and its monster head would be seven times the size of a man's, while its internal organs would be even more unlike those of an adult.

The child's body is smaller, yet it is more perfectly adapted to its environment than are the bodies of most adults. A smaller brain? Yes; but one that in early years does a larger amount of work, proportionately, than the brain of a man. Morally weak? No; neither weak nor strong, only undeveloped; a boy of seven years

is neither moral nor immoral; he is only unmoral. The boy is no more a small man than a caterpillar is a small butterfly. It is true that the grub will, under right conditions, develop into a butterfly; but one important condition is that we recognize that they are different, that they need different food, different treatment, and, above all, that each must be allowed to grow in its own way. To insist that they have the same nature, and are to be given the same food and treatment, is the surest way of killing off one or both of them. Childhood is not a fragment of manhood; it is the purest, sweetest, and in many respects the best, period of human life. No adult life comes so near perfection, so near the lost life of Paradise.

(*b*) *The Nature of a Child is different at different ages.* We recognize that a man at twenty differs from the same man at forty, and still more widely at ninety. In childhood this difference is greater still; and, what is more important to remember, a change which it takes twenty years to make in an adult may occur in a child in three or five years. A man at forty-five is nearer a man of twenty-five, than a girl of nine is to another of five; or than a boy of fifteen is to a boy of ten. And this is true not only of physical development, but also, under normal conditions, of intellectual, social, and moral development.

(*c*) *Children of the same age differ from each other,* and often greatly differ. Children are alike and unlike; they have a generic likeness and a specific unlikeness. The only way we can truly govern or teach a class is to understand its separate individuals. The class does not exist apart from Charles, and Henry, and James, and John, and Adam, and Philip, who compose it.

Never allow the theoretical child to take the place of the child of flesh and blood before you.

As soon as an infant is old enough to have individuality of face and feature, he begins to manifest individuality in temper and temperament, in likes and dislikes. The wise mother begins to study each child as soon as it is cradled in her arms. She knows that different children must be managed differently, disciplined differently, and taught differently; for the method that helps one often hurts another, and the discipline that saves one may ruin another. We must remember that every child born into the world is a new creation, not the duplicate of some other child. Every infant is an original soul, and if we would have him develop as God intended, we must help him to increase in wisdom and stature along the lines of his own God-given originality.

The Place of Child Study in Education is already recognized.

(*a*) *In Secular Instruction* there is hardly a state in the Union that will admit to its schools a teacher untrained in child study. We rightly demand of every workman we employ a knowledge of the material in which he works. The carpenter who did not understand the difference between oak and pine would be called an ignoramus, and a blacksmith who did not know the difference between iron and lead would be counted an imbecile. And yet in the highest sphere of all earthly labor, among those who work with the souls of men, we meet artisans who do not know that a human mind at six years of age and at twenty-six is as different as lead is from iron; and that the mind of a child at eight and at eighteen differs as widely as pine does from oak.

Children do not see, do not feel, do not understand or reason like adults. A child's eye may see more forms than an adult's, but the child does not know at what he is looking. What a person truly sees is made up of two factors: what the eye is looking at, and what the eye has actually seen in the past. The same is true of what a child hears, feels, understands, or thinks. And when we remember the great gulf of inexperience which exists between a child and an educated adult, we should realize that although both may be members of the same household, and sit at the same table, nevertheless they are living in different worlds.

The children of Boston, Mass., are not celebrated for lack of intelligence. Yet a carefully conducted examination of children entering the public schools (age, five to seven) brought out, *among many others,* the following facts: One-fifth of them did not know the location of the throat, or forehead, and the same number could not tell where milk came from. One-half had no idea where wood came from, and had never seen a sheep, or a sunset. Two-thirds of them had never seen a mountain, or a drop of dew. A like examination in the public schools of Kansas City showed like results, differing only as to the particular objects of which the children were ignorant. As a rule, all this is recognized by the secular teacher. He knows that the child's eyes and ears are not an adult's eyes and ears; that the child is living in a different world from himself, and he studies to discover the location and boundaries of the child's world, to put himself in the place of the child, and to look at things from the child's point of view. Because to him something is "as plain as A B C," he does not begin his instruction by saying: "Now, children, you all know," and then scold them because they

pay no attention to what they are incapable of knowing or understanding. I wish I could say the same of Sunday School instructors.

(*b*) *In Religious Instruction* there is little knowledge of child nature, and little use made of those sane educational methods which are based upon it. Yet, if the secular teacher ought to know child nature in order to impart earthly truth, how much more necessary it is that the religious teacher should be prepared to impart heavenly truth. And if children do not understand the material things they can see, how can they understand things moral and spiritual which they cannot see? Thousands of devout Sunday School teachers are to-day wasting time and strength in bewildering the children they desire to teach, because, being ignorant of the limitations of their pupils, they are talking to them in the foreign language of theology (it might as well be Greek), in order to convey to them truths which are beyond the remotest bounds of childhood's experience or comprehension.

Carefully gathered statistics show that, in the average public school, one-fifth of the children under seven years do not know the meaning of the word "God," and to one-third of them the word "Christ" conveys no idea. Five-sixths of them do not know what the word "Baptism" stands for; and the same number do not know a single hymn, or even a prayer. Ninety-nine out of a hundred were ignorant of a single fact of Bible history, and not one child knew anything of the history of the Church! And yet we have heard very well-intentioned clergymen talk to infant classes about "the early Christian martyrs." What do you suppose the children thought about it? Nothing; for they had no knowledge on which to base a thought. But some "foxy" ones prob-

ably guessed that the "martyrs" were bad children who got killed for going out too early in the morning. And we have known superintendents and teachers (in addition to ourselves), who talked to children with equal earnestness, and unwisdom, and then were filled with sorrow and pain to discover that the average small boy actually preferred to stick pins in his neighbor rather than to be instructed (?) in Church history or doctrine.

But we who are Bible class teachers must not flatter ourselves with the idea that we have escaped like blunders in teaching because our pupils are old enough to know something about the Bible, ecclesiastical history, and Church doctrine. Yes, they are old enough to know; but do they know? I fear if we should hold a written examination we should be shocked to find that age does not mean a knowledge of religious truth, and that in these days of devotionless homes, the religious ignorance of the younger children is duplicated by their older brothers and sisters.

A Knowledge of Child Nature is Indispensable in Religious Instruction. Our safest guide in the education of a child is the child himself. What shall we teach? Only what the child is able to understand. How shall we teach? In the manner in which each child is able to learn; the mind of the child must decide the method of the teacher. How shall we organize the school? According to the mental and spiritual condition of the children. How shall we enforce discipline? According to the age and moral development of the children.

Nothing can take the place of a knowledge of the child. Intellectual culture, faithfulness in preparation and, above all, personal consecration and devotion are of supreme importance; yet if a teacher possesses all of

these, and does not understand her children, she will fail to teach, even though her personal character is a benediction. When we remember that the religious training of the child decides the strength or weakness of all his after life; that a child's early impressions are those which no later experience can ever wholly obliterate; and when we remember that it is the child's moral and spiritual training which decides his own character, his influence upon the characters of his companions, and that character here means destiny hereafter; when we try to realize all this, then we catch a glimpse of the tremendous difference it makes whether we do, or do not, understand the nature of the immortal souls we are trying to train and to guide to God.

(*a*) THE PERIOD OF INFANCY is almost wholly the *Age of Instinct.* It is one of wonderful interest, and of supreme importance educationally; it belongs, however, to the home, not the school.

(*b*) THE PERIOD OF EARLY CHILDHOOD extends from the third to the sixth birthday. Somewhere between the third and fourth birthday falls the line which separates babyhood from early childhood. We named the former Age of Instinct, this we may call the *Age of Impulse.*

Physical Forces Dominate.—They are seen in rapid growth, in impulse and ceaseless activity. The child when awake is never still. God has made it the child's duty to grow, and there is no healthy growth without activity. Hands, feet, eyes, ears, all are hungry to do something; and doing is a delight. Making a noise, for example, is a threefold joy. It is a joy to the mouth to do it, a joy to the ear to hear it, and a joy to the mind to know that it is his own mouth, his own ear, and his

own self that is doing the whole business. It is all a part of God's educational method. God never says "don't" to any healthy activity, and we ought not to be foolish or wicked enough to do so. Provide a proper place and then allow the child to grow according to his divinely given nature.

Mental Activity is shown in a growing curiosity to see things, hear things, and to know their names; also in the exercise of a growing memory, the beginning of the mental function of finding and recording knowledge. Yet the eager curiosity is only intermittent, and the easy memorizing is followed by easy forgetting. This instability makes the child singularly open to mental suggestion; the bright presentation of a helpful activity usually causes him to drop his wrong-doing for a right one. For this reason we must avoid emphasizing or even speaking of what we do *not* want him to say, or what we do *not* want him to do.

Social Activity now begins in earnest. The child's introduction to school life opens to him a new world. In babyhood he had the notion that he was the centre of the world; he has been allowed, perhaps, to be the king of his domestic world; but now the king must become a subject in the world of School. Happily the excitement of new surroundings and the example of older pupils rob the needed lesson of some of its painfulness. He early learned how to be active and not hurt himself; now comes the harder lesson of learning how to act without hurting others. To have his own rights crossed by the rights of others and not resent it, is a new hardship. Self-control for self's sake comes comparatively easy, but self-control for another's sake is a different matter. To what can we appeal for unselfish

conduct? To his conscience? It is not yet developed. To his moral understanding? He has none. To his sense of justice to others? His own rights are dearer to him. There is only one ground for effective appeal: his little heart is tender and sympathetic; a wise appeal there is seldom made in vain.

Emotional Activity at this age is largely developed on the side of self. "I," "me," "mine," are the words he constantly uses. The desire for pleasure and praise, the opportunity to gratify vanity, these are the unconscious motives behind his many activities. The appeal must be made to their better side, to the pleasure of doing good, and the praise of those he loves.

The Moral Nature at this age is latent, not lacking; for even in babyhood a child suffers if deceived, resents being "fooled," or is angry at what he feels is unjust. He suffers because these acts do violence to instinctive truth-emotions and justice-emotions, which he possesses long before he knows their names, or the high and holy ends for which they were given. But the child must not be judged by adult standards. The secretive child may take another's property, but he is *not* stealing; the imaginative child may tell a wrong story, but it is *not* a lie. In both cases the action is neither moral or immoral, it is simply *unmoral.* It is the expression of an undisciplined, emotional impulse.

Throughout this period the educational aim must be, not the destruction of incipient evil, but the cultivation of incipient good. "Don't" has done untold injury. Remember the warning of the Divine Teacher. It may be comparatively easy to attack and drive out of the child one wrong tendency, but unless we do so by filling its place with a good one, we are only sweeping and

garnishing his heart for the entrance of seven other and more wicked impulses, making the last state of the child worse than the first. How early should his education begin? Dr. Holmes' wise answer, "About an hundred years before he is born," is original in its form. But an inspired author had voiced the same truth over 1800 years before. (Read II. Timothy 1:5.)

(*c*) THE PERIOD OF MIDDLE CHILDHOOD extends from the sixth to the ninth birthday.

Physical Characteristics.—Sense perception, or sensation, is at its best. The child is restless, as in the preceding period, but his activity is less impulsive, more guided by reason. He is beginning to realize that some things must be done, in order that other things may be enjoyed. He must get up on time, and dress on time, or he cannot eat breakfast with his father. It is most wise to cultivate this beginning of "necessary perception," and to emphasize it in needed discipline. The omission of discipline teaches the child to believe that *nothing* is *necessary,* except that he should do as he likes, and get what he desires. This dangerous attitude is made easy, because the child's physical senses are as active as an adult's, while his understanding is only partially developed.

Mental Characteristics.—Memory is now at its best. The child delights to commit anything in which he is interested. Attention is alert, but impulsive, intermittent; easily caught, but difficult to retain. His hunger to know things and their qualities is no longer satisfied with names only. But his ideas about things are few, often whimsical; for imagination is so active it takes the place of ideas, and sometimes even the place of truth.

The child's great physical activity, great activity of

imagination, and great hunger to know the meaning of all he sees and hears, form a combination which dominates this period and makes it emphatically the *Age of Imitation.* He sees the real world about him, but he is not permitted to enter it, so he creates a world for himself, the world of "make-believe." He imagines what the life of the carpenter is and imitates it; and for the time being, lives it strenuously. In the same way he lives the life of the coal man, the ice man, the teacher, doctor, or parson. He feels that by imitating adult life he will in some way be able to understand it.

Social Characteristics are changing rapidly. In the new world of school, the child is disciplined, and obliged to take humbler views of self. In order to play with others he is compelled to consider others, and to subordinate his own desires to the rules of the game and the wishes of the majority. In play he finds a joyous use for feet, and hands, and voice. His new social world absorbs him. He runs away from home to enter it, he disobeys, perhaps deceives, in order to join his playmates. In the street and on the playground he follows his dominant impulse and imitates all he sees and hears. Words, deeds, dress, conduct, all are recorded by keen senses and active memory. And memory repeats everything that touches it. Slang, profanity, the true word, the foul word, the prayer, all are the same to him. His moral emotions and will-power are both too weak to be guide or protector. The situation is a grave one, and it ought to make us realize the supreme importance of the child's playmates and companions.

Emotional Characteristics are mainly centered in self. That is considered "right" which mother and teacher allow, and that is "wrong" which they forbid. Yet,

mental judgment and moral choice are beginning to influence conduct; consequently, good and bad emotions are beginning, and the foundation is being laid for those moral and spiritual habits which determine character. Appeals for good conduct must be addressed to his affections, to his self-respect, to his desire for praise or approval; *i. e.,* he must follow the good, the true, the right, the noble if he would be happy and receive the respect and approval of those he loves. It is an age when example counts for more than words; for the child's hearing and seeing are at their best, and what mother and teacher *live* is far more powerful than what they say.

(*d*) THE PERIOD OF LATER CHILDHOOD extends from the ninth to the twelfth birthday. It is pre-eminently, though not exclusively, the *Age of Habit.*

Physical Characteristics are still dominant, but brain growth is practically completed and mental forces are now struggling for the first place. Activity continues and is more intentional, but whether more constructive or destructive is decided by the child's teachers, in the home, in school, and on the playground. It is a time to watch, and pray, and wisely guide. A box of tools, or pencils and paints have changed many a boy's destructive tendencies into industrial work. Now, also, the boy begins to form rude habits, and repulsive or vulgar mannerisms, which, left uncorrected, will last a lifetime.

On an elevated platform before a large audience, a learned physician was shown to a seat. He soon lifted one knee to the level of his chin, resting his foot on the seat of his chair, while the opposite arm was thrown over and behind the chair's high back. In this astonishing position, or an equally repulsive variation of it, he sat until called to make an address, which proved as admi-

rable as his manners were abominable. When were those manners formed? Certainly not in adult years. Before ten is the time for cultivating habits of politeness at school, good manners at the table, and in the home; and, most important of all, habits of physical cleanness and personal purity.

Mental Characteristics make this the golden age of verbal memory. The healthy child delights to commit, and now remembers what he commits. Reason has developed and facts are sought for the sake of the ideas behind them. The mind is beginning to group and classify its knowledge. The time has come to commence the systematic study of history, and doctrine, and science. Judgment is active, yet crude, and needs careful guidance. To fix in your children habits of observation and attention, of accurate memorizing and exact verbal statement, will strengthen not only their attention, memory, and expression, it will also improve and strengthen their judgment.

Social Characteristics.—The child now knows his position, he is only a part of the family, a member of the school, a fragment of society. He also begins to feel that he has certain responsibilities growing out of these relations. He should therefore be given definite duties not only at Sunday and day school, but in and about the church and home, at the store, or office, and in social life; only in this way can a sense of personal responsibility, the very foundation of all morality and religion, be trained and strengthened.

Emotional Characteristics.—The child is gradually realizing *himself;* not merely as a sensuous, but as an intellectual and *moral* being. And in each of these spheres he is rapidly forming habits that will bless or

curse his whole life. Conscience has awakened, but whether its moral forces or his new animal appetites and lusts shall shape his conduct is an open question. He begins to have visions of an unknown future; he dreams of good, and he dreams of evil, and everything seems equally possible. He needs *individual* guidance, he needs high ideals, noble plans, concrete examples of moral heroism. He needs to be helped to cultivate manliness, self-control, self-denial, and loyalty to conscience. Right, truth, and duty should be made clear to him and crystallized in deeds and conduct. Train his will for strength, help him to choose for himself, guide him to choose the good. Above all, this is the period in which to fix moral and spiritual habits, regularity in private devotion, purity in words and conduct, in mind and heart. It is wise for us to help him quietly and unobtrusively, by influencing his reading, his games, his choice of companions, and, above all, by our own example, in regularity of life and habits of devotion.

THE WHOLE PERIOD OF ADOLESCENCE covers nine or ten years. It is the period of the body's greatest growth, and most rapid sexual development; while the mental and emotive changes are almost or quite as great. In the nine years from her eleventh to her twentieth birthday, the girl develops from simple childhood into womanly maturity. The boy in the ten years between his twelfth and twenty-second birthday changes from boyish puerility to manhood's maturity. In both cases, the nine or ten years bring greater changes than the next forty years. And these changes, great in number, are still greater in their importance. The life of the youth and the life of the race are largely decided by the changes of adolescence.

"If a boy grows up alone at the age of games and

sports, and neither learns to play ball, nor row, nor sail, nor ride, nor skate, nor fish, nor shoot, probably he will be sedentary to the end of his days. The sexual passion expires after a protracted reign; but it is well known that its peculiar manifestations in a given individual depend almost entirely on the habits he may form during the early period of its activity. Exposure to bad company then makes him a loose liver all his days; chastity kept at first makes the same easy later on."—PROF. JAMES.

It is not too much to say that adolescence is a new physical birth, for the forces of human nature which were plastic, or in a state of flux, at the first birth seem to return to a like condition. But, whereas, in infancy, the child was passive clay in the hands of a mother's love and experience, in adolescence, when the plastic material is boiling and seething with life's strongest emotions, it is in the keeping of an immature and inexperienced youth who understands neither his body, his soul, nor his passions which are driving him—he knows not where.

The resulting changes manifest themselves in most diverse ways. "With some it may result merely in greater physical activity. With others it gives an impulse to intellectual work; with still others it leads to social and altruistic activity. A love affair, poetry, religious or political fanaticism, bizarre actions, general perversity, and insanity, are all possible outlets. The whole subject is most complicated. It involves the most profound questions of life and heredity. What the phenomena of adolescence may be in any given case depends largely upon one's general health, education, heredity tendencies, temperament, and like conditions."—DR. BURNHAM.

At no other time in the child's life is he in such sore

need; not of stern restraint, or even open guidance, but of the wise and loving influence of a Christian father, elder brother, or friend.

(*e*) THE PERIOD OF EARLY ADOLESCENCE extending from about the twelfth to the sixteenth birthday, is one of great and rapid physical changes which necessarily bring with them great physical perils, and, what is more important, great moral dangers and spiritual possibilities, making this, what is too seldom realized, the *Age of Moral Crisis.*

Physical Characteristics are seen in a growth so rapid and uneven that the boy does not know what to do with it. His arms and legs are too long, his hands and feet are too large, they are constantly getting in his way. He is awkward, he knows it, and is uncomfortable. If he feels lazy, and the feeling is now natural, he indulges in it. To blame or to ridicule him is a grave mistake. To withhold from the boy information of the meaning, and the danger, of this period of puberty is a sin against his physical and moral nature. He needs the truth, he needs sympathy, he needs high ideals, and we must lovingly make him feel that he needs them.

Mental Characteristics are chiefly manifested by the different ways in which he shows that he is fully conscious of his own individuality, will, and rights, and that he intends to exercise them. He often does this in contradictory ways. He may be bashful or wilful, reticent or self-assertive and stubborn. It is the girl's tom-boy age, and her brother's bad-boy age. Our true aim is to help the boy to realize that individuality means responsibility; that rights are inseparable from duties; and that a strong will is not for self-assertion, but self-control. We should appeal to the boy's reason, not to

force; we should give him more of our confidence, and more of life's work and responsibility.

Emotional Characteristics are mainly manifested in forms of self-feeling, and self-power. It is the age of teasing, bullying, fighting, and doing "stunts," which usually spring from ambition, or a desire to "show off." If a boy is humorous he is given to practical jokes or to irreverence. Near the close of this period there is a strong growth of the religious emotions, generally seen in girls a year earlier than in boys, and in both demanding sympathetic and careful instruction. Filled with conflicting hopes, clashing aims, and contending ambitions, which they do not understand, and cannot interpret even to themselves, the girl and boy of this period need more than at any other age, wise and sympathetic guidance and loving companionship. Above all others, this is the time for Confirmation and is so marked out by the condition of the child, the experience of the race.

Social Characteristics.—The sexes are usually mutually repellent, and are separated in their amusements. The girls form cliques, and the boys organize gangs for neighborhood fights, destructions, stealings, or some other phase of forbidden peril or lawlessness.

Natural Interests find expression in those activities which call for physical power, individual skill, and personal courage; such as fishing, hunting, and camping out. The heroic idea dominates all others; yet the records of the athlete and the soldier share the boy's attention with the dime novel. The girl may sometimes share in her brother's ideals, but he sees nothing attractive in her new interest in home life and domestic activity.

(*f*) The Period of Middle Adolescence, extend-

ing from about the sixteenth to the nineteenth birthday (in girls a year younger), is more than any other the *Age of Romance and Ideality.*

Physical Characteristics.—A slow and even growth; the youth at the end of the period reaching nearly his full height, weight, and manly vigor. There is a healthy desire to exercise, and a love of manly games. Nervous development follows closely upon the physical and often results in unexpected changes in face and form. The child who has hitherto resembled one parent may so greatly change as to resemble the other, or neither parent. Such outward changes usually register the result of an inward conflict between ancestral tendencies. Traits never noticed before now appear, and sometimes become dominant.

Mental Characteristics.—The brain attains full size. Imagination becomes normal, active, creative. The youth's aimless day-dreaming is passing into visions and ideals of an active life, and into endeavors to decide upon his own life work. Reason is strong, but not yet able to master the emotions.

Emotional Characteristics are the most active; the development of sexual emotions is seen in the greater care given to personal adornment, choice of books and recreations. Boys and girls are mutually attractive; a natural emotion, to be kept manly, womanly, pure. There is great danger at this age, in flashy literature, flirtations, and undue familiarity. Indulging in these is playing with passion and fire; it means the degradation of pure affections and God-given emotions.

Unselfish feelings and desires are making their influence felt. Sympathy is becoming active, and is shown in generous help, and nobler aims for self and others.

Conscience is active, expressing itself not alone in severe criticism of self, but also in the criticism of others, sometimes of those older than self; and may become morbid and cynical. It is the age for moral decision and moral conquest. If not confirmed now, the youth will probably not be, until he feels the responsibilities of fatherhood; and if not then, probably never. It is also the age of immoral decision, the crime-beginning age; the natural result of false ideals, perverted moral standards, or irreligious decisions.

Social Characteristics.—The enjoyment of society and particularly of the society of the opposite sex, is apt to be a controlling motive for a year or two. It is a normal condition, but to be harmless it must be kept on a high plane, and within the pure surroundings of the home and the Church. Social clubs and associations may be helpful if controlled by unselfish or religious motives.

The Natural Interests of this period all belong to the romantic side of life. This is seen in the books and papers on the young man's table, and in the interest he takes in the love affairs of others older than himself.

(*g*) THE PERIOD OF LATER ADOLESCENCE, extending from about the nineteenth to the twenty-third birthday, may well be called the *Age of Decision.*

Physical Characteristics are a slight growth, but a large increase in firmness of flesh, and in strength of muscles and nerves, resulting in greater power of endurance. This is seen in increased general activity, a larger participation in athletic games and exercises.

Mental Characteristics are increased intellectual power, and a clearer mental vision; the banishment of

day-dreams, and the rise of practical ideals and workable plans for the future. It is the age of final decision in business or profession, in social, domestic, and political relations. The fulness of mentality is shown in a realization of the reality of truth, expressed in positive religion, or a sense of the uncertainty of truth, expressed in religious doubt or scepticism.

Emotional Characteristics.—The æsthetic emotions become influential in conduct and career. The new interest in nature, art, poetry, or music, strengthens healthy desires and high ideals. The emotions generally are less impulsive, but not less strong than in the preceding period. Where reason dominates they are well under control; if the will has been undermined by sensual indulgence the prominent trait is recklessness. It is the age of final surrender to virtue, civic interest, and good works, or to vice and crime.

Social Characteristics.—This period marks the high tide of social life. The healthy man does not want to be alone. The club, the political caucus, the athletic team, the parish gathering, all appeal to him. He likes to work, play, study with others. Social environment becomes a powerful factor for good or evil; it shapes his career and his character. We have now to deal with men and women. We must appeal to reason, we must help them to make life truly worth living.

Natural Interests are those which find their basis in what the young man believes to be "worth while." He may be interested in the realities of religion or in the reality of money-making and political power; or in the reality of animal gratification. He either cordially hates shams, or believing that all life is a sham he lives the life of the hypocrite or the criminal.

A Summary, and a Caution.—It will help us to fix this outline of Child Nature in our minds if we recall its divisions:

Babyhood, the first three years—The Age of Instinct.
Early Childhood, from 3 to 6—The Age of Impulse.
Middle Childhood, from 6 to 9—The Age of Imitation.
Later Childhood, from 9 to 12—The Age of Habit.
Early Adolescence, from 12 to 16—The Age of Moral Crisis.
Middle Adolescence, from 16 to 19—The Age of Romance and Ideality.
Later Adolescence, from 19 to 23—The Age of Decision.

The keywords given to each age will prove helpful if we remember that they are inclusive, not exclusive, terms; also that each age has many characteristics, some nearly or quite as important as the one named, which is given because of its relation to religious education. Then we must remember that the limits of these periods are not hard and fast lines. Climatic conditions, social and individual surroundings, each and all must be taken into account.

At the best, what has been written must be considered a general statement of Child Nature. It can never take the place of a study of individuals. Its great value is that it gives us a general idea of the nature of childhood at a given age and so helps us, first to study the specific group of children with which we have to deal, and secondly, having gained a knowledge of this group, it prepares us to study intelligently each separate child in the group. The true end of child study is not to gain a knowledge of a science, nor a school, nor a class, but to gain a knowledge of the nature of each child, of each living soul committed to our care. It is our privilege

to know the priceless value of God's little ones; and the supreme importance of adapting our methods of Sunday School organization, discipline, and instruction to the needs of the child, and so turn our past failures into success.

CHAPTER III.

ORGANIZATION AND ADMINISTRATION.

OFFICERS AND THEIR DUTIES

"Let all things be done decently and in order."—St. Paul.

Remember that to see clearly the end for which we are working will decide the means we use, the methods we employ, the ideals which belittle or ennoble our efforts. In particular our conception of what the Sunday School is, will decide its organization, administration, discipline, selection of officers, course of study, qualifications of teachers, and methods of instruction.

The first problem is that of organization. What is organization? It is placing persons in right relation for harmonious work. It is putting things in readiness for good administration. Lack of organization means confusion, friction, misunderstanding, or strife. Every teacher knows that it is impossible to teach in the midst of disorder, but all do not realize that disorder and confusion are the natural results of poor organization, poor administration, or both. Again, good organization helps the pupil as much as the teacher. It arranges studies and classes to fit the actual needs of the children. It provides for the isolation of classes, the adaptation of

grading and promotion to the actual condition of the children, and so makes possible a harmonious and helpful administration.

Organization is not an external arrangement tagged on to a school; it is simply that internal order, and classification, which fits the actual condition of the school and its needs of administration. Good organization is complete; it places a special responsibility for the discharge of each activity upon some one person. Good organization is simple, the simpler the better; it creates no classification of pupils, no office nor officers except to meet actual necessities.

THE PASTOR'S PLACE AND DUTY. The canonical head of every Sunday School of the Church is the Rector; his ordination vows and the parish organization both put him there. Under the Bishop, he alone is responsible for the School's organization, administration, worship, discipline, officers, and teachers. He must decide what doctrines shall be taught, what text books shall be used, what methods of teaching shall be followed, and upon him comes the final decision of every question of authority or discipline. And if his theological training did not teach him how to meet these responsibilities, then it is his duty by reading and study to fit himself to do so. All Sunday Schools fail in some particulars, but no school is a complete failure unless its head is a failure.

It is not enough for the Rector to "start a Sunday School"; it must have his constant prayers, and personal attention. He must, if possible, be in the school at every session, not as a visitor, but as its spiritual head, the guide and counsellor of all his assistants. No other pastoral work will give so abundant a spiritual harvest.

THE ORGANIZATION OF THE SCHOOL is the duty of the Rector, but if he is wise he will call to his aid a

Churchman who has had experience either in public or private schools. If the one called in is to become the Rector's chief assistant, so much the better. If the task be the common one of reorganizing a disorderly school, professional advice is all the more desirable; for changes will need to be made slowly and with much tact. The average Church worker is afraid of any change from the old order.

The first thing to be decided is the grading of the school. A small school should have few grades, a larger one no more than is necessary. If there are only twenty pupils there should be three classes, and each class would probably represent a different grade of instruction. If there are two hundred pupils, while there must be many classes, there need not be more than one additional department; but the classes would need to be graded in each department.

The following plan, or some modification of it, is largely used by experienced workers. Good in itself, it has the additional advantage of being in harmony with the grading of the public schools. This makes it easier for the pupil to conform to it, and easier for the teacher to instruct the child in such special spiritual truths as may be needed to counteract the materialistic tendencies of secular instruction.

I. KINDERGARTEN DEPARTMENT:—Early Childhood, ages from 3 to 6.

Grades.—One to three, as required by the size of the school.

PRIMARY DEPARTMENT:—Middle Childhood, ages 6 to 9.

Grades.—One to three, as the size of the department demands.

In schools of not over 150 pupils (and this means three-fourths of the Sunday Schools of the Church), these two departments may well be consolidated and treated as one, each year of childhood being given its own class and its own grade of instruction.

II. MAIN SCHOOL DEPARTMENT:—Ages 9 to 15.

Grades.—Three or more in a school of 60 to 80 pupils. The grades may be named First, Second, Third, etc., and each grade should cover one or more years of instruction.

III. SENIOR, OR BIBLE CLASS DEPARTMENT:—Ages 15 to 18.

Grades.—One to three, according to the size of the school.

IV. THE ADULT DEPARTMENT should include advanced Bible Classes, Normal Classes for the training of teachers, and the classes of what is often called The Home Department.

These four departments should be sufficient for any school under 400 scholars. They should be found in every large school, and are needed in small ones.

THE LAY SUPERINTENDENT.—The Rector is sometimes absent from the city, and as he ought to be relieved from the business side of the School, an Assistant Superintendent is often needed. He should be appointed by the Rector, whose helper he is to be. The congregational idea of a Superintendent elected by the teachers has no place in the Church. Its practice often results in a monstrosity, a double-headed organization in which the Superintendent and the Pastor are contending for the mastery.

The following words (from Bishop Paret) are to the point: "There can be few if any greater helps than a capable, efficient, and loyal Superintendent. But to be such, a man must be really the Pastor's *helper* and not his substitute; not to come between the children and their Pastor. . . . I have had superintendents appeal to me to keep their rectors from meddling with the Sunday School. One said to me: 'The Rector and I can't work together. He does not see that while the church and pulpit are his, the school is mine. I would be glad to see him there once a month, but he wants to come and say something every Sunday.' To which I answered, 'There is only one remedy. He is the Pastor of those children. God made him so. The Church enforces God's appointment and lays on him the responsibility for their Christian teaching. If you cannot loyally and lovingly work in harmony with him, your plain duty is to withdraw.'"

In most parishes the Superintendent is a layman, and it is best that it should be so. If he is (as he should be), a man of mature age, brought up in the Church, he will be a loyal helper. The turning over of the Sunday School to a young clerical assistant is a mistake, *unless* he has received a special training for the work. He often becomes a substitute for the Rector, and helps to perpetuate the false idea that the Rector's other duties are more important than caring for the children. I know that this idea is an old, deeply rooted one; that in fact it was once an apostolic idea, but have we forgotten what the Apostles' Lord had to say about it? (St. Mark 10:13.) A young deacon cannot bring to the School the experience of a parish priest of mature years, or of a godly layman of like age. Moreover, the officering of a Sunday School by ministers and women

produces a bad effect upon the older boys of the School. The Rector had far better give some of his routine work to the clerical assistant, and the superintendentship to an experienced layman. Or, if he must have a young clerical assistant, then let the Rector appoint an experienced layman to work with him, both for the young man's sake and the School's sake.

(*a*) *The Qualifications of a Superintendent* should be of the highest order possible. He stands before the school, and particularly before the boys, as the model of all that a Christian gentleman should be. First, he should be a man who loves God and little children. These are the two virtues from which may grow all others. He is to take the business end of the work; it is wise to select for the place a successful business man. He is to take the pedagogical side of the work, therefore, a devout public school superintendent or teacher would make an ideal assistant. If the Rector is not himself qualified to conduct a training class for teachers, which is *always* needed, then such a helper is still most desirable.

The Superintendent should be a cheerful man, with a bright eye and warm hand for his pupils and fellow workers. He should be hopeful, more hopeful when it storms than when the sun shines and the seats are full. He should be a wide-awake man, always on the lookout to help his teachers and improve the School. A sympathetic and patient man, for there is no School without imperfections, faults, and difficulties. It took Moses forty years to lead the Children of Israel a six weeks' journey; and there are some Schools almost as slow, and just as determined to go the way their fathers went.

In small parishes and missions the selection is often

a difficult matter. But under all circumstances the Superintendent should be the very best man obtainable. He certainly should be a man of excellent character; an educated man, *i. e.,* measured by the intelligence of the community. He should be a "devout man and one who feared God." Does that mean that he must be a communicant of the Church? Not necessarily; but certainly if he, like Cornelius, is devout and God-fearing, he would be a baptized man and a regular worshipper. Other things being equal, we should select a communicant, but to appoint a man solely because he is a communicant is a grave mistake. I have known such dear, good, pious souls, who knew as much about children and how to administer a School as they did about the nature of the man in the moon. And the Sunday School? Well, it never was a School, and during the session it didn't seem to be Sunday.

As between a man who had no qualification except that of being a communicant, and another, a baptized member of the Church, with good qualifications, there should be no hesitation. The unconfirmed man will himself feel that the children ought to have a communicant to lead them, and, if he consents to serve, he will soon ask to be confirmed. In mission stations in the South and West, the problem is often a most difficult one. There is no male communicant in the mission, or the few who are there are unqualified for the office; among the worshippers there is no man fitted for the place; what is to be done? The mission would not exist if there were not godly women there; and the most competent and tactful one should be called to the office. Devoted women in the West and South are, by their Bishops, sometimes appointed lay readers in charge, not of the School alone, but of the whole Mission.

If the Rector is his own Superintendent, he should see to it that the qualifications and Sunday School virtues which he knows a good lay superintendent should have, are possessed, or at least prayed for and struggled after, by himself. And it would sometimes be spiritually helpful for us to make out a list of the lay excellences we desire, and pin them up in our own place of private devotion.

(*b*) *How to Obtain a Superintendent* is often made more difficult than is necessary. The way *not* to do it is to make an appeal from the chancel. It is saying publicly that the Sunday School must have somebody and the place is open to anybody. No man of real worth can be secured in that way. He says to himself: "The Rector knows the men of the congregation who are qualified for the place. If he thought I was fitted for it, he would ask me personally."

The true Parish Priest knows his flock. He knows who is fitted for one of the highest and most sacred places which a layman may occupy. He must privately seek out his man. He must aim high. The best man in the whole parish and the whole city is the one needed. He ought not to be afraid to seek him face to face. St. Ann's, Brooklyn, N. Y., had for ten years a superintendent that was elected Mayor of that city, Mayor of New York City, and President of Columbia University. The layman who was superintendent of Holy Apostles', Philadelphia, for over thirty-seven years, was one of the most prominent men of his own city, of his own state, and was in the highest councils of the Church. I do not know of a great and successful Sunday School in the United States that has not a great man at the head of it. If the foremost layman of all England, Mr. Gladstone, counted it a privilege to be a teacher of the Bible, and if

the foremost judge in America, Chief Justice Brewer, gladly accepted the office of a Bible Class teacher, surely the best men in our parishes will earnestly listen to an invitation to work for God if we properly present it.

I know a clergyman in a small parish who went to the best man in his congregation, and one of the foremost business men in the city. He told him of the work the Sunday School was doing for God, the greatest work in the parish; and then asked him to be its superintendent; not to help the Rector or the parish, but for the sake of Christ's "little ones." The listener was touched and softened. He felt it would be an honor to take the office, and said as much. He could not take it, the Rector was satisfied he could not; but from that day he had a large interest in the School and became more earnest in its support. The Rector went to the next best parishioner, a railroad man, and put the case to him in the same way, and it was received in the same spirit. The Rector did not get a superintendent, but the Sunday School did secure a warm friend, who, a few weeks later, entered it as the teacher of a class of large boys. The Rector went to a third man, a city official. Again the case was presented as God's work, not man's. The greatness of the work was admitted at once by the layman: it was simply a question of his own fitness for so holy a trust. His Rector's confidence in him decided that. He accepted the office, and filled it acceptably for years, until he removed from the city. By making a personal appeal for Christ (not for the Rector), that Sunday School gained a superintendent, a teacher, and a warm friend and supporter.

(*c*) *How to Sustain the Superintendent* is summed up in a few words. If the Rector counts him worthy of the office, then he is worthy of being trusted in the office.

Trust him, and let him *know* that you trust him, and make him *feel* that you are sustaining him. Help him to understand clearly just what you expect him to accomplish and then allow him to work it out in his own way. He can do his best work, not in your way, or my way, but in the way God made him. Always uphold him before the School. But what if his action is wrong? Uphold his *authority* as superintendent, even if you cannot uphold his particular action. If he needs to be criticized, do it privately, and do it kindly, remembering that mistakes are common to all of us. If, however, the wrong action is likely to hurt the School or any soul in it, he should be privately made to see that it is his duty to use his *own* authority to reverse his action.

If the Rector holds the Superintendent responsible for the welfare of the School, he must have full charge of the School and of all the details of its work. His rights should be as large as his duties. If he be fitted for the place, he will seek to understand its needs better than any one else. Therefore in all temporal matters he should have full freedom of action and a loyal support. Loyalty must be mutual. The Rector who expects it, must give it; this begets confidence, and harmony of action. The Rector should aid him not simply to do, but *to be*. Bishop Huntington's lecture on "Unconscious Tuition" is a most helpful gift for a new superintendent, or a new teacher.

AN ASSISTANT SUPERINTENDENT is necessary in large schools. Each department must have an executive who is, in fact, if not in name, an assistant to the Superintendent. It is the duty of the head of the Main School to visit each department, become acquainted with its teachers, and keep in touch with its work. Yet the Main School must not be left without an administrator. Even

if there is no need of discipline, there are questions to be answered, and visitors to be met and welcomed. In some large schools an assistant is always at the main entrance to conduct persons to the visitors' seats, and such courtesy always wins friends, or pupils, and not infrequently, good workers for the School.

A CHORISTER is needed in every School and should be a man, if he can be had. He should be selected by the Rector, and appointed by the Superintendent. Children love to sing, and will sing well if they have a good leader. The organist should give his whole attention to the organ. The chorister should face the children and give them his whole heart, voice, and enthusiasm. He should be a man of excellent character, prompt, and a good musician; one who loves children, and loves to sing. But his chief interest is not in his own singing, but in the singing of every member of the School. Where a chorister (man or woman) cannot be obtained, the organist should select a few of the best singers among the older children and drill them to lead the school. Children are full of music; there must be some way provided to let it out devotionally.

THE SECRETARY AND TREASURER. These offices may be filled by one man, or two, as the work demands. He is to be selected by the Rector and appointed by the Superintendent. Here is a place for unconfirmed workers, if need be. A prompt, reliable, accurate secretary who understands his duties is a most important officer. His book (a card catalogue is better for large schools) should contain a record of everything of importance done in the School, the name and residence of every scholar and teacher, the name and membership of every class, the date when each pupil entered the class, and

when he left it, the record of his attendance, lessons, and deportment, should all be found in the Secretary's book. His is the official record of the School, and the class records must give all the facts he needs. The Secretary should be a quiet man, who plans to get his record without disturbing the School. Nothing is more absurd than wasting ten minutes of the too short lesson period to "call the roll." This, and all other class records, should be made silently by each teacher and handed to the Secretary. It is always helpful to read to the School, after the lessons, a summary of the Secretary's report for the day, and for the preceding Sunday, for the whole month, and for the corresponding month a year ago. Children like to see the School grow, and can be stimulated to help it grow. A large "attendance thermometer," which indicates the number present by means of movable black and white tapes, attracts the children's attention, and excites their interest in keeping up the regular attendance.

THE TREASURER of the School is really an assistant to the Church Treasurer, who is responsible for all the funds of the Parish. The Sunday School Treasurer may work independently, but should make an annual report to the Treasurer of the Parish. In a properly organized parish the Sunday School expenses are a part of the *parochial* expenses.

THE LIBRARIAN also should be a man of experience, of course a prompt and reliable man, if possible one who is acquainted with children and knows their needs. The true office of a library is not to entertain or amuse. If rightly formed, it is an educational factor in the work of the School. A good librarian will know the contents of the library, the needs of the child, and will help to

get the right book into the right hands. If the School is large enough to require an assistant, then he should be given certain definite classes, that he may become acquainted with the children and their needs. The Librarian must remember that he is the head of a department in the Church of God where immortal souls are being trained to lead Christ-like lives.

The frequent practice in small schools of filling the offices just named with the larger boys of the Sunday School, is a grave mistake. It is a wrong to the boy and to the School. It is often done to hold a restless boy. I have pointed out a better way (page 58). This method increases the disease it seeks to cure. Every other restless boy sees before him one who has left his class; why should not he do the same? The School needs men of experience, needs them for the sake of the work and for the influence of their manly presence. If a man cannot be had, a woman can; the boy is not a necessity.

THE UNIT IN SUNDAY SCHOOL ADMINISTRATION, which shall it be—the individual or the class? This is a much more important question than it may seem; it concerns the moral development of the child and the discipline of the School. We put before the School incentives for regular attendance and better work. Shall rewards and honors be offered to the child, or the class? It is almost impossible to make this an individual matter without making it an appeal to selfishness; one of the chief things we want to banish from the child's life. For this reason it is *always* better to make the class, not the individual, the unit; and to emphasize the class unity in every way possible. The teacher must deal with the individual, the Superintendent on the platform should address the class.

It is a mistake to call classes by numbers, that is the way convicts are designated. It is unwise to call them by the names of their teachers; that is congregationalism; they do not belong to their teachers, but to the Church of God. To name the classes after the saints mentioned in the Prayer Book, or after the great missionaries of the Church, is to emphasize what our teaching should emphasize. In public catechising, questions should be addressed to the class; at special services the offerings should be class offerings, and honors and rewards should be given to the class. Teachers can strengthen the corporate life of the class by quarterly reunions of a social character; and in the upper grades, the Rector can do the same on the spiritual side, by special class-Communions.

It is encouraging to see how quickly children will respond to the unselfish method. I recall the intense earnestness with which a little maid said: "Bessie Blank has been absent two Sundays. Helen and I have called on her twice to get her to be regular. She is spoiling the class record; what can we do?" On another occasion, before the Rector placed a new pupil in an honor class, he urged him to live up to the class standard. The teacher met him with, "O, yes, glad to have him, but we are the Banner Class, and he must be present every Sunday." And after the session was over, the Rector saw the new pupil in the hands of three members of the class, who were evidently impressing upon him the responsibility of his new position. But the best part of all this is that it helps to sink individual selfishness, and to cultivate individual effort first for the sake of the class, then for the School, and later for the Church of God.

CHAPTER IV.

ORGANIZATION AND ADMINISTRATION.

TEACHERS, CLASSES, AND PUPILS.

"Let all things be done decently and in order."—St. Paul.

How to obtain teachers qualified to instruct immortal souls is a most difficult problem. Some persons think it strange that such should be the case; but it would be far more strange if efficient teachers were plentiful. If there were no medical, engineering, nor law schools, would we be surprised to find that physicians, engineers, and lawyers were not to be found when wanted? If there were no normal schools, would we be astonished that public school boards were unable to find qualified teachers? The simple fact is that we make no provision for educating our teachers, and have no right to expect to have them.

Is it too much to expect that the American Church will some day establish National Normal Courses for Sunday School teachers, with regular examinations and diplomas for graduates? Such courses are provided by the English Church, and so successful are they in stimu-

lating the older pupils to Bible study and pedagogical preparation, that a parliamentary return showed that out of every one hundred teachers in the National Schools, eighty were from the Sunday Schools of the Church. It is, however, most encouraging to know that not a few American dioceses have begun some system of teacher-training.

One of our strong Sunday School dioceses is New York. Its Commission lately made an effort to ascertain the actual condition of its Schools. Here are a few of the returns from the parishes: Three per cent. had no School; an average of only two male teachers for each School; over one-half the Schools were not graded; twenty-nine different text books and systems of instruction were in use. To the request: "Name the three chief difficulties in the way of efficient work," the answer of over half the parishes was: "Lack of competent and faithful teachers." If this was the condition in the Sunday Schools of one of our strong dioceses, what must it be in our weaker ones?

The above, and other equally remarkable answers, prompted the same Commission to make a later effort to discover what was being done by the parishes for the training of teachers. The returns showed that over one-third had no method whatsoever; that about the same number had teachers' meetings, fairly well attended, but many others had abandoned all effort for "lack of interest"; not a single parish reported a teachers' normal class. To the question: "What standard of teacher is *desired*?" over one-fourth answered, "A certificated teacher"; about the same number would be satisfied with one who had "the gift of teaching"; while one-fifth made "spiritual gifts" the measure. To the question: "What standard are you obliged to accept?"

came the reply of *one-half* of the parishes, "Any we can get with average knowledge, and an average realization of the spiritual importance of the work." Is it not surprising to learn that over one-fifth also reported that during the past three years the standard of teaching had fallen? The surprising thing is that one-third were able to report improvement in numbers, morale, and power over the children.

The Sunday School teacher is an officer of the Church, an assistant to the Rector. The decision of who may and who may not teach must rest with him, for he is responsible to God for the instruction given to each "member of Christ." If he is wise he will consult the superintendent and afterwards ask him to make the appointment. A competent parish priest *never* appeals for teachers from the chancel. If the parish is large, the chief officers of the Sunday School will help him to select a proper person; if it is small, he ought himself to know its members, ought to have in his private notebook a list of persons (found in his pastoral visiting and work), who are competent and willing to teach. To stand before a congregation and make an appeal, is to confess either that he is afraid to speak to a person individually, or that he is not acquainted with his congregation, or is too "tired" to do differently. The result of such an appeal is usually a person with more zeal than knowledge. The seed came up quickly because there was no depth of earth.

If a person, emotional, good-intentioned, incompetent, ask the Rector for a class, what is to be done? If he has his teachers' list in his pocket (as he should have), he has simply to add that person's name to his list, explain what he is doing, and thank the applicant for offering. If a teacher is likely to be needed, and he

thinks the applicant may have the making of a good teacher, he can promise to ask her to act as a substitute. This will give her an opportunity to learn, and him to see, her qualifications for the place. The proper time to secure a teacher is before there is a vacancy. Not infrequently a good worker can promise to take a class weeks or months later, who could not accept the position at once.

THE NECESSARY QUALIFICATIONS OF A TEACHER. (*a*) Character comes first. "The problem of the teacher is the central problem of the Sunday School. The first requisite is a rich, deep, spiritual life—a full-sized soul." Character must come first, for if this is not right, nothing can be right. The end of the teacher's instruction is character. Can a teacher impart what he does not possess? (See First Principles, page 6.) The teacher of spiritual mind and devout life, who realizes that she is shaping undying souls for happiness here and hereafter, who enters upon her work solemnly, prayerfully, lovingly, this is the teacher we are looking for, the teacher we accept gladly and thankfully.

(*b*) A KNOWLEDGE OF CHILD NATURE is the teacher's second qualification. We place it second not because it is more important than a knowledge of Holy Scripture (it *cannot* be that), but because it is equally important, and is so frequently absent that it needs to be emphasized. The office of the teacher is to bring God's Child and God's Word together, is to so lodge the Word in the heart of the child that he shall never lose it, or the light of its truth. No understanding of the Bible can make up for ignorance of the child. We have already shown that it is impossible for anyone to be a successful workman who does not understand the

material with which he works (see page 11), and certainly the more precious and holy the material, the greater is the need that the workman should understand it, and know how to mould and shape it for the glory of God.

(*c*) A DEVOTIONAL KNOWLEDGE OF HOLY SCRIPTURE is the next important qualification of the teacher. This is a need that, in a measure, is already realized by the teacher. Indeed the most frequent plea for being excused from duty is, "I do not know the Bible well enough to teach." But the speaker usually means that he is not sufficiently acquainted with the facts of the Bible, its historical, geographical, and doctrinal contents. Yet one might know all these and still be unfitted to teach. What is needed to-day, even more than an intellectual, is a *devotional* knowledge of the Bible. We need to know its inspired truth as the only foundation of creed and conduct, to realize its spiritual power to quicken prayer and praise, and its divine power to shape character and life. In brief, the teacher needs to understand the Bible from the view-point of the Prayer Book. The Bible records the life of God's people expressed in its various activities, the Prayer Book interprets the same inspired record from the view-point of devotion.

(*d*) ABILITY TO TEACH. For the teacher to possess a character that gives him a loving enthusiasm for his work, to know child-nature sufficiently to see the wonders of a growing soul, and to understand God's Word as the guide to a devout life, is not all that is needed. The teacher must possess also the ability to *impart* his knowledge. To make full use of other qualifications, the teacher needs to be trained for his work. The un-

trained teacher is not permitted to teach in a public school; why should he do so in God's School? Is the Bible School less important than the Grammar School? Are brains more priceless than souls? Is the less competent teacher to be given the more important work? The parish priest answers "Yes" to those questions, with the unmistakable emphasis of deeds, whenever he puts a class of redeemed souls into the hands of a well-meaning but incompetent teacher.

In some respects the teacher's office is more important than the Superintendent's. The Pastor is the spiritual head of the School. In the class the teacher is entrusted with the spiritual instruction. A poor teacher means a poor class; an undevout teacher, an undevout class; an unconfirmed teacher, an unconfirmed class; and so on through the whole sad list. The unconscious teaching of conduct, the instructive or destructive force of example, has a power beyond all words or doctrines. The personality of the teacher is the decisive factor in making the class what it should, or should not be.

A diocesan Church Club, desiring to be informed of the actual teaching methods in Sunday School work, asked: "What qualifications are required of your teachers?" Here are some of the answers received: "Thankful for any we can get"; "Take what we can get, few really competent"; "It is so difficult to get them that no test is made"; "Compelled to use whoever offers." Such answers are a pitiful revelation of the chief cause of Sunday School failures. They show plainly that the real ground for oft-heard sneers is not the Sunday School idea, nor its principles, but the defects of its administration. The above answers are confessions of pastoral indifference or incompetence. No thoroughly

earnest parish priest is "compelled to use whoever offers."

In saying this, I do not forget how difficult it is to procure teachers in small parishes and missions. I have worked in them myself. But certainly a bad teacher is worse than none, and a Christian teacher whose belief or conduct contradicts the Church's faith, or the Prayer Book's sacramental teaching, is worse than none. It is not a sin to chew tobacco, or gum, to be slovenly in manner, slack in dress, or given to slang; but these things, in the class, destroy the child's respect for the teacher; and, worse yet, the child's reverence for God's workman.

It is praiseworthy for one to live a good, moral life, to be a *sincere* Baptist, or a *devout* Methodist; but to put a class of Church children into such hands is spiritually to bewilder them and endanger their faith. The only infidel woman I ever met, laid the foundation of her disbelief in the conflicting teaching of five or six denominational Sunday Schools. The sincere Baptist cannot help teaching, consciously or unconsciously, what he believes; the more upright the moralist teacher is, the more strongly his example says, "You do not need the Sacraments—morality is sufficient"; and the godly Methodist's enthusiastic teaching impresses the child with the idea that one religion is as good as another, and Confirmation is of no account.

"But we must accept such persons as teachers, or go without a Sunday School." One can have a School without having classes. The teacher difficulty is greatest in the smallest parishes; and it is in a small parish that the Pastor has the most time to train teachers, or to fit himself to be the sole instructor. Such a parish is not likely to have over sixty pupils; divided into two

classes, at opposite ends of the church, one teacher and the Rector can do all the teaching. Two teachers and himself can instruct a graded school of eighty pupils; or, if necessary, he alone can teach and catechise the whole school, though a better way would be to divide the pupils into two grades and teach them at different hours. If the Pastor has several missions and cannot do the work himself, he certainly could find one devout woman at each mission whom he can train to instruct the children in a body.

THE INFLUENCE OF AGE AND SEX should be carefully considered. The tendency is towards young teachers, they are the easiest to obtain. They want to teach before they know what or how to teach. If they are not giddy, they are spiritually inexperienced, and therefore unfitted to instruct others. The effect on the Sunday School is also bad, as I know from sad experience. The children *feel,* what they cannot express, the shallowness of the instruction, and an atmosphere of unreality soon pervades the whole school. The effect on the congregation is equally bad. When the leaders of the parish are not represented in its Sunday School, the congregation has no interest in it, and, what is inevitable, declines to support it.

As a rule, the best instructors are mature women. But women must not be the only instructors, if we are going to hold the older boys. The present proportion, even in some of our best dioceses, of one man to four women, is not enough. True, women are easier to obtain, and usually are more spiritually-minded than men, but have they the power to create those ideals of *manly* Christianity which a young boy must have if he

is to be saved? The condition of most of our schools answers the question only too plainly.

Yet, I know of schools in which there are more men than women on the roll of teachers, and there are also more boys than girls among the pupils. I know of one that has two wardens and seven vestrymen among its teachers; and that parish does not find it difficult to obtain other manly instructors, nor to hold its young men. Out of 112 recently presented for Confirmation, 99 came from that Sunday School. One-half of all the communicants of the parish are in the School under instruction. There is one class of 150 persons which does not contain an unconfirmed member. The power of presence, the personal example of the teacher's Christian *manhood* is felt, and it holds the boys and it holds the young men for Christ.

THE SECURING OF PAID TEACHERS has been advocated as a method of obtaining properly qualified instructors. The end is most desirable; the means has been tried, and found wanting. At the beginning of the Sunday School revival in the eighteenth century, the first teachers were paid, but the practice was soon discarded. The world-famous School of Stockport (England), which has trained 106,000 pupils and to-day has 5,000 on its rolls, began with paid helpers; but as early as 1794, five-sixths of its teachers received no pay. In the United States, the Philadelphia Sunday School Society started in 1791 with paid teachers, but found the results unsatisfactory, and soon secured teachers who worked for love. To-day, the paid teachers are mainly in Jewish synagogues, and even there such payment is the exception, not the rule.

The old question, "Who shall sing in the choir?" is,

in principle, the same as "Who shall teach in the Sunday School?" And, although it is far less vital to the spiritual welfare of the Church, the day has passed when a singer is hired for his voice, and nothing is said if he spends sermon-time in the nearest saloon. We have solved the choir question by putting a salaried man, musically and morally competent, at the head of the choir, and have helped him to select from the congregation fit persons *to be trained* to sing God's praise with heart and understanding. What we have already done in the choir we may do in the School by giving a salary to a competent Christian man to act as teacher-trainer, under the Rector. To go farther than this would not, I believe, be pedagogically expedient, or spiritually wise.

SUBSTITUTE TEACHERS. No organization is complete that does not provide for absent teachers. Absences will occur—how are they to be filled? In the School that simply drifts along without competent administration, the usual way is to make a raid on the young woman's Bible class. This hurts the Bible class and the teacherless class also. It makes some members of the first discontented, and gives the second a teacher who is unprepared to teach. Another harmful way is to "consolidate" the teacherless class with one of its neighbors. This overloads a faithful teacher, hurts her work, and discourages both classes. And after a few such "consolidations," there are usually no pupils left to consolidate.

The proper way is to provide for the emergency before it occurs. The Rector in his pastoral work should be able to find persons who are fitted to teach, but whose domestic or other duties are such that they cannot teach regularly. Such persons will usually be

willing to act as substitute teachers once or twice a month. The Superintendent should be furnished regularly with a list of such persons, and he should organize them under—

A Pledge for Substitute Teachers. I hereby agree to act as a supplementary teacher in our Sunday School on the ..... Sunday of each month, if needed, and to attend the Teachers' Meeting preceding that Sunday; provided that I am not called upon to supply on any other Sunday than the one designated.

(Sign name, and address.)

.....

A Superintendent, with two or three qualified teachers waiting in the rear seats to take any class that may be teacherless, will not be troubled with discontented pupils, or classes dropping out of the School.

DEPARTMENTS AND CLASSES. *The Kindergarten Department* is the most important of all, and should have the best qualified teachers in the School. Why? For the same reason that infancy is the most important period in man's physical life. A mistake here may cripple the child, a serious mistake may end his life. So in the Kindergarten and Primary classes, unwise teaching may weaken, and false teaching may injure for life, the faith of the child. In each room, if there be a class of twelve or more, there should be two teachers—one to maintain order, record the attendance, collect the offering, preside at the organ, lead the singing, and to perform the multitude of offices necessary among a large class, each healthy unit of which is a bit of

perpetual motion. All this the assistant will do that the principal may give herself wholly to teaching.

The Covenant (or Cradle) Roll, if the Rector has not planned otherwise, should be kept in this department. On the Roll should be entered the name of every infant who is baptized in the parish or mission. He becomes a member of the School when he is received into the Congregation of Christ's Flock. He grows up without knowing a time when he did not belong to the Church and its School. Each child should be remembered with a card on his birthday, and at Christmas and Easter, and as soon as he is old enough not to disturb others, he should be brought to see the School of which he is already a member.

The Promoting of Teachers with their classes; should it be allowed? Within a department, Yes; from department to department, No. We cannot, however, have the hard and fast rules which regulate public school work. The pupil's love for the teacher, the teacher's personal influence over the child, is a large factor in the shaping of character. We should make the most of it. As a rule, the Kindergarten teacher had better not follow her class into the Primary Department, yet the work of the two departments is so closely related that there are sometimes exceptions here that would not occur in other departments. A really good Kindergarten or Primary teacher is difficult to obtain, and ought not to be lost in the less difficult work of the Main School.

But children object to leaving a good teacher. Certainly, and they also object to other needful things. We should manage children, *not consult them.* Several weeks before the time for the promotion of a class to

the Main School (when a separation is unavoidable), a teacher from that department should come into the primary room and assist in the instruction of the class to be promoted. It will be a help to the new teacher to study the methods to which the children are already attached. It will give the children time to become acquainted with their new teacher. But nothing should be said to the children until the Rector, or Superintendent, comes in to promote the class. The children, doubtless, would rather remain with their old teacher, but amid the strange surroundings of the Main School their new teacher will seem like an old friend.

The Primary Classes are entitled to have the very best of everything that is left after the lower classes have been provided for, and their surroundings should be equally bright and attractive. If there is more than one class, then one of the teachers should be appointed the head of the department. If there are many classes, the department should have a superintendent who is able to give her whole time to the work, and report to the Superintendent of the whole school. If there are three classes, they should be graded, and promotions should be after an examination. It would have to be oral, it ought to be very simple; but the child should be made to feel that promotion is not a favor, but something to be earned by good lessons.

The Main School Department must be well graded, even if the grading of lower departments has been the most elastic possible. The fact is, a class is always graded or degraded; there is no escape from it. If it be done by the authority of the Superintendent, the class is made a harmonious unit in the School's organization. If it be done by the teacher, it is usually an independent

and irritating unit. If it be done by each child who brings a new pupil, the class becomes a children's party, and discipline is made impossible. Main School pupils who live for five days of the week in the atmosphere of a well-graded and well-disciplined public school are quick to note, and lose their respect for, an unorganized Sunday School; and before long want to get out of it. Conditions that would not be tolerated in a secular school, certainly should not exist in one devoted to sacred studies.

The worst of all grading is social grading. Cleanness of person and dress may well have something to do with admitting a child into a class, but not richness of clothing. The greatest harm done by this wrong method is not to the School, or to the child of the poor, but to the child of the wealthy. The School should teach not the exclusiveness of riches, but the danger of them. The personality of the teacher is an important factor; and the stronger his personal influence the better; provided that he is perfectly loyal to the School. A class, however, does not belong to the teacher, but to the Church. While the teacher should do everything possible to attach the members of the class to himself, and to one another, it should be done in perfect subordination to the School, and used as a means of leading the pupils to their Saviour.

What should be the size of a class? That depends upon place and teacher. Six to eight pupils is enough for a class seated in church pews. If the church or chapel has reversible seats, a teacher can instruct twelve to fourteen. In a separate room, properly seated, a good teacher may have from twenty to thirty. More than this makes individual instruction impossible; the class becomes a congregation. It should be remembered that

a teacher is overloaded if she has one pupil more than she can keep occupied. Provision should also be made for examinations of some sort, and they should decide promotions. In this department, most of the children are old enough to do written, or note-book work. It should be required; and the examination of such work is a good test of the child's fitness, or unfitness, for promotion; this is a fairer test than a frightened half-hour's examination before the Superintendent.

No class should be allowed to "drop out" of the School; and rarely (if ever) should it be consolidated with another class. Few things discourage a child more than lack of stability in class organization; and the "dropping out" of a class begins the "dropping out" of the School. If a class is small and weak, that is the best of reasons for the Rector, Superintendent, and teacher all working together to build it up. It is easier to strengthen what exists than to create what does not exist.

The Senior Department, next to the Kindergarten, is the most important one in the School. Its members are passing through the moral crisis period of life. It is the age of religious decision; and if the school organization is not strong enough to hold its pupils now, they are liable to drop out of School and Church forever. Class organization, grading, and work must be the best possible, that it may command the respect and confidence of those who, not yet men and women, are more sensitive than if they were older. If possible, the boys should have wide-awake, well-informed men for teachers; or an exceptionally good woman who understands boy-nature. In either case the work must be individual, not class work only, and must not be limited to the class hour, or to Sunday.

Under no circumstances should the boy who feels that he is "too big for Sunday School," be allowed to drop out of his class. If the teacher is watchful he will see the beginning of the boy's restlessness, and will seek to counteract it by giving more of himself to the boy. If he feels that he is losing his hold upon the boy, he should immediately inform the Rector. A wise Pastor will at once privately speak to the boy of his rapid growth and increased ability, state his intention of transferring him to a higher grade, or Bible class for Young Men. This should be done even if the boy's mental attainments do not entitle him to promotion. Often the example of his new classmates will stimulate him to study and keep up with them. Under all circumstances the boy must be kept in touch with God's Church; the boy is of more value than the grading.

Bible classes with members under twenty years, and holding their session during the School hour, are usually considered a part of this department. If possible there should be two such classes: one for young men and another for young women. They are needed to hold young people who are growing restless in the regular classes. It is a great aid to have a separate room, or at least a curtained-off, or screened-off, part of the building. To have an independent class organization is also very helpful in holding the class together. See Chapter X.

The Adult Department is usually found in all large parishes. It should not be left out of one of average size. It is more of a parochial than a school department. The children are not the only ones that greatly need instruction in Bible and Prayer Book; and the need is best supplied not from the distant pulpit, but

from the face-to-face instruction of the Parish Priest or competent lay teacher.

The Advanced Bible Class, with adult membership (not necessarily meeting on Sunday), usually has a separate organization, which makes it a part of the parish rather than of the School. Its teacher should be the Parish Priest, or a well educated layman. If the church contains no good room (a dark or cold one will kill the class), the meetings had better be held at the rectory or in a private house. For methods of work, see Chapter X.

A Normal Class of some sort for the training of persons in Child Nature, the Bible, the Prayer Book, and the Art of Teaching, is necessary in every parish that has a Sunday School. And the parish without a School is already half dead, although it may not know it. The Normal Class may be very simple, and yet very helpful. Its faculty may consist of the pedagogically as well as theologically educated Pastor alone, or with a teacher from the public schools as assistant. It may be organized separately, or held in connection with the "teachers' meeting"; but in some way it must exist, and be thoroughly alive, if there is to be any good instruction in the School. See Chapter XII.

The Home Department is an organization that has been found helpful, and is one well adapted to meet conditions which exist in the congested quarters of a large city, and in the seemingly opposite conditions of an isolated missionary district. It is intended to reach and instruct those who are kept from Church and School by illness, domestic duties, or uncontrollable conditions of work. Its membership should never in-

clude anyone who is able to attend the sessions of the School. It is not a substitute for, but an annex to, the School. Its success, or failure, depends mainly upon how it is organized and officered.

It must have a head, who should work under, and report to, the Rector. It must have a number of earnest, enthusiastic, undiscourageable visitors; for everything depends upon the workers. There must be men to help the "shut outs," by Sunday labor, as well as women to help "shut ins," by sickness and other causes. There should be a quarterly conference of the workers with the Rector. The members study the Bible class lessons, or the Main School lessons. The Secretary sends the text book, lesson quarterly, or leaflet, as the case may be, and the visitor, by frequent visiting, seeks to keep the home member in touch with the School and its studies. Other details of the organization and working of this department can be found in "The Home Department," by M. C. Hazard.

Sunday School Visitors are needed to hunt up absent scholars. The best visitor in every case is the teacher of the absent pupil. But there are always some teachers who cannot command their time just when a visit is needed. Such an emergency should be provided for beforehand. The written name and residence of each absent pupil should be given to the Superintendent by the Secretary before the close of each session. The Superintendent sends a list of those the teacher cannot visit to the chairman of the "Committee on Absent Pupils," and she distributes the names among the visitors.

Such a committee may be formed by the Rector from the list of those persons who are "perfectly willing

to help in any way except teaching." Another method is to have a committee composed of members of the Brotherhood of St. Andrew, or the Daughters of the King. Both of these bodies are organized for spiritual, not financial, work for the Kingdom, and this work is exactly in their line. Visitors should report to the Superintendent. But in cases of illness or other emergency, a report should also be made to the Rector.

Teachers' Meetings, held regularly, are a *necessity* in every School that would have harmony in administration, efficiency in instruction, and enthusiasm in work. This subject is too important for a few paragraphs, and Chapter XII is devoted to its consideration. Teachers' Meetings can always be had if right methods are used. They are a part of every *live* school, they are not found in decaying ones.

THE PUPILS. Who are they? First, they are the children of the parishioners. It is the Pastor's duty to see that the full name of every baptized child is on the Covenant Roll. It should go on at the Font and should never be taken off except by the parents' request, and their solemn promise that their child shall regularly receive religious instruction at home; and also that he shall be regularly sent "to the Church at the time appointed, and obediently to hear and to be ordered by the minister, until such time as he has learned all that is here (in the Catechism) appointed for him to learn." See the rubrics after the Catechism. If there are children too young to come to School alone and there is no one to bring them, then the Superintendent should form, from the older girls of the School, a "Yoke-fellow Band," pledged to call for such little ones, bring them to School, and see them safely home again.

But the children of all parishioners do not complete the roll of a School that lives up to its mission. It ought to include all children who are nobody's parishioners. To whom did Christ devote the most of His time —to members of the Jewish Church and their children in the Synagogue Sabbath Schools? Or was it to the outcast and neglected? No matter what the opinion of some parishioners may be, no priest or deacon is ordained to minister to a few select souls. He is not called, or sent, to be the minister of the people in a certain building. He is the Priest and Pastor of the Parish, and in many cases that means the whole city or the whole township in which he is located.

To reach the spiritually neglected children a house-to-house visitation is necessary. The Rector should make a map of the parish, or city, dividing it into districts; each district should be assigned to two visitors. They should be provided with cards of invitation to both School and Church. This is good work for the Brotherhood of St. Andrew and the Daughters of the King. Visitors should make a full record of their work and report to the Rector at stated times. Their work will add to his labors, but it will be a blessed addition; for did not our Master come "to seek and to save that which is lost"?

It is a serious mistake to allow children of other Sunday Schools to attend the School of the Church. It denies the definite end and purpose of our School, and contradicts before our children the principles on which their instruction is founded. It also helps to undermine the character and faith of the child, who is thus encouraged to attend several schools—usually for what he can get out of them. Such children, often unbaptized, have no thought of being confirmed, or of

entering into the sacramental life of the Church. To keep them for the sake of numbers is to make the School a sham, and its officers the managers of "a Sunday show."

In starting a School in a new field it is necessary, at first, to allow all children to attend who will; for only in this way can the baptized children of the Church be brought back to their home. But after a few months, the children (and their parents) should gently, but firmly, be made to see the injurious effect of conflicting instruction, and the necessity of their deciding which school they will attend. The morning hour is usually the best time for the School's session; but if necessary, such an hour should be selected as will keep out repeaters, and compel the undecided pupils to come to a decision.

When a child seeks admission to the School, he should be sent to the Superintendent, who alone has authority to admit. Then the applicant is given a card addressed to his parents, saying that if they wish their child to attend the School, to fill up the blank on the other side. This is really a certificate from them, giving the child's full name, date of birth, and baptism (?). It also requires a promise that they will encourage the child to attend regularly, to study his lessons, and to obey all the rules of the School. In this way the co-operation of the parents is in some measure secured. Before a child is admitted he ought also to be sufficiently examined by the Superintendent, to ascertain to what grade he belongs. As a rule we make entering the School too easy and too cheap. In fact, children are frequently given the idea that they are conferring a favor upon the School by their attendance; this idea

makes their presence worthless to themselves and harmful to the School.

We do want all the children possible, but it must be *on the Church's condition,* not on the child's. Too often parents who would whip their children for losing a single dime, allow them to do as they please with Christ. The children drift from School to School to their own great hurt. And sometimes, for lack of proper organization, a teacher permits a child to join a class, or leave it, when he pleases. No child should be allowed to enter a class until placed there by the Superintendent. No child should be admitted a "member" of the class until he has been present three or four consecutive Sundays. Meantime he should be fully informed of the "duties" of a class member. A class that is easy to enter, is easy to drop out of. Each new scholar (as well as his parents) should be given a card to sign, such as:

I (Charles Roe) am a member of Trinity Church Sunday School, Charleston; in (St. John's) Class, taught by (Mrs. R. Doe). I must show my loyalty to my Sunday School by regular and prompt attendance every Sunday; by heartiness in worship; by having studied my lesson during the week; by respectful attention to my teacher; by bringing an offering every Sunday; by informing my teacher of the illness of any of my classmates; and by inviting my friends and playmates, who do not attend Sunday School, to come with me.

Dated, ... 191..

[*Pin up in sight.*]

You may think this carefulness is a piece of "red-tape." So it is; but remember, red tape is used for tying things together, and if with it we have tied a

restless soul to the Church of God, could we have put tape to better use? In these days of parental indifference to religion and children's independence, I have known cases where a child has attended a School for months, while his parents did not know where he went, and the child himself could not tell the name of the Church, nor of his teacher. Were the parents and the child the only ones to blame?

A Concluding Word. We believe in organization, but we must not forget that good organization is a natural growth *from within* to meet the *actual needs* of administration. Let it grow, simply and naturally. Do not try to force things. I know a well-intentioned young worker who took a decaying School and reorganized it; did it so effectually that it resembled the famous military company, which was so completely officered that there was only one private left. It is much easier to make mistakes than to unmake them. Go slow. Be sure you are going God's right way, before you go at all.

CHAPTER V.

ORDER AND DISCIPLINE.

"God is not the author of confusion, but of peace."—St. Paul.

Discipline is not correction, but government. In its relation to the School it is that method of administration which produces and sustains order. It provides for doing the right thing, at the right time, in the right way, by the right person. In its relation to the individual, discipline is training a child to regulate his life by principle, his conduct by law or rule. The first law of Divine Government is order; it must be the first law of the School, or there will be confusion and tumult. Disorder in the School, disorder in the class, disorder in the mind of the teacher and of the child—they all go together, and each and every one of them prepares for *failure*. "It is my duty to teach, not to keep order." But no teaching is possible in the midst of disorder. You may go over the lesson, you may recite your piece, but if you did this before a lot of happy grasshoppers, would you call it *teaching*?

The Difficulties of the Situation are too many already to allow one more when, like disorder, it can

be cured. Sunday comes but once a week. We have the children for one session, the secular teacher has ten. We have (perhaps) a half-hour a week for instruction, he has ten or twelve half-hours a day, and fifty to sixty a week. In other words, the secular teacher has over fifty times the opportunity for instruction that we have. A year in the Sunday School amounts to about eight days in the secular school. Yet some people think it strange that we accomplish so little! If they were wiser, they would be surprised that we accomplish so much.

CONDITIONS OF ORDER IN THE SCHOOL. *The Rector's Part* stands first. Discipline begins at the fountain-head or not at all. It never flows up hill, it is never better at the bottom than at the top. The Rector's work is spiritual; the order for which he is responsible is spiritual order. Words may explain reverence, they cannot teach it. The Rector must lead the worship of the School as often as possible. His example is the best instruction in devotion. It is far more forceful in the School than in the Church; the children are much quicker to see and to imitate.

The Superintendent's Part is a constant factor, and he does more to decide the order of the School than any other person. A prominent worker says: "There is more disorder on the part of the average officer of the Bible School than there is on the part of the average pupil." Is that true? I know that one noisy officer, one hurrying, halloaing, bell-banging superintendent will certainly make a restless, noisy, book-banging School.

Self-mastery is the first duty. The officer who does not control himself cannot control others. Good order

is the result of good plans. The lesson should be prepared, and the work for the day should be planned before the Superintendent leaves home. He should be the first to arrive at the School. Sextons are not perfect. Much depends on the condition of the building. Order can be frozen out, smoked out, or baked out. Then, it makes early teachers, to find the Superintendent at the door with a cheery greeting. The early pupils also can be recognized and greeted, and the early and prepared Superintendent wastes no time hunting up lessons, or tunes, or helpers. He is not rushing around and thereby exciting disorder.

The orderly officer begins on time, and ends on time, *exactly* on time, knowing that nobody else will be on time if he is not. "But the organist has not arrived," or "The chorister is absent." Well, what of it? Shall we allow one disorderly man to ruin the order of fifty or three hundred pupils? When the tardy officer arrives and finds the School in session, he will need no other rebuke. *Begin on* TIME. Not by banging the bell, or crying, "Silence!" If the School does not immediately obey the first tap of the bell, and you have been superintendent for two months, blame yourself, not the School. The worst thing to do is to keep banging the bell, or to tell the organist to turn on the full organ. I heard of an officer who banged his bell eighteen times; but his noise did not produce silence; it never does.

If the first bell-tap is not obeyed, *wait;* and continue to wait until it is obeyed. The School will soon stop to see why you are silent. If one class fails to come to order, say quietly, "We are waiting for St. James' Class." If one pupil is a disturber, "Charley, we are waiting for you," will bring him into line. In a very exceptional case it may be necessary to add: "The

School will not open until Charles Blank comes to order." No boy can stand out with every eye in the room fixed upon him. It will do no harm to close that session five minutes late, announcing to the School your regret, and reminding them that the School was robbed of five minutes at its opening.

A Sunday School Time Table is as necessary as a railroad time table. It may be a simple one, but it must be lived up to. Here is one for a morning session, where the Church service begins at 10:30:

9:15 Opening Service. (Late comers stopped.)
9:25 The Lessons begin. (No interruptions.)
9:55 Warning bell. (Five minutes to finish.)
10:00 Catechising, or Review, by Rector or Supt.
10:10 Closing Service, and School Notices.
10:15 Distribution of books and papers.
10:20 Orderly dismissal.

If the School is held in the church, it should begin at 9:00 and may close at 10:10, the extra five minutes being added to the lesson. If the lesson is held in the afternoon, five minutes may well be added to the singing, both in the opening and closing worship, and ten minutes to the instruction. This gives a morning session of one hour and five minutes, or an afternoon session of one hour and twenty-five minutes. Too long? Yes, for the poor teacher, and too short for the good one.

The worship of the School *must not* be disturbed by tardy pupils or teachers. If there is a waiting-room, lock the schoolroom door when the opening hymn begins. This, however, should not be done until teachers and Superintendents have talked it over, and agreed to it. But if the back seats of the church are the only

comfortable waiting-room, the rule that late comers are to stay there until the worship is over should be strictly enforced.

No teacher, no School officer, no Superintendent, Parish Priest, or distinguished visitor should interrupt a teacher in the midst of her session, except in case of fire, or like calamity. The fact that the interrupter is on Church business does not count; he is out of order himself, and is creating disorder in the School. If the Superintendent or Rector wishes to conduct a recitation, he has a perfect right to do so. But he has no right to interrupt the lesson, destroy the pupil's attention, and upset the teacher, in order to ask a question that ought to be asked before or after school. If a teacher interrupted the Superintendent to ask about next Sunday's lesson, while he was catechising the School, or the Treasurer interrupted the Rector in the midst of his extemporaneous sermon, to ask if he should buy another load of wood, what would such conduct be called? Well, the rights of a faithful teacher are equally entitled to respect.

The School should close as orderly as it opens. The Superintendent should be the last to leave. He should always be approachable. Some teacher or pupil may want to speak to him about his class. Perhaps there is discouragement, and a desire to "drop out." A little aid or sympathy may save a good worker or a good pupil. When the last teacher has been seen, the Superintendent may depart, but his work is not done until he has reviewed the day's labors, and asked himself, "Wherein did I fail? Where was I weak? How can I plan to make next Sunday's work better?"

Other Officers' Part is second only to that of the Superintendent. They cannot do their work without

helping or hurting the discipline. The Secretary must plan to get his class reports silently. The teacher's book or card should be waiting for him at the end of the class pew, before the beginning of the lesson. The Librarian must plan to have the pupils return their books as they enter the building. The books to be delivered should be ready, each class by itself, to be handed to the teacher at the close of the session. All this can be and must be done quietly.

The Teacher's Part in securing order is a large one. It begins with self-mastery, and in subordinating his wishes, himself, and his class to the welfare of the School. It means an example before the class of eager and loyal obedience. If the teacher is not prompt to obey the bell, take part in the singing, and be devout in worship, there will be a disloyal and disorderly class. Good "intentions" are no excuse; "taking the class offering," "closing the lesson," "talking to Johnny," are not so important as sustaining order.

Conditions of Order in the Class. The teacher who has the respect and love of his pupils will also have order; open insubordination will be impossible. Therefore, fellow-workers, "Take heed to thyself." Be in your place early. If a pupil is there first, it indicates that he has more interest than his teacher. If his teacher is visiting other teachers, the pupils will do likewise. If the class gets into an uproar before the teacher arrives, there will be disorder during the whole session. If, however, the early pupil finds an earlier teacher waiting for him with a glad greeting, he may snuggle up to her and open his heart to her.

Begin work promptly; get the attention of the class before somebody has stolen it. At home plan something

for every one to do. The more pupils do in the lesson the less will be the disorder. Stick to your class. If something is needed, send for it. Stick to your word. Make requests, give no orders. If compelled to give an order, enforce it. Study the character of each child, fit your demand to his abilities.

It is foolish to expect children to live up to adult standards of conduct or of virtue. The Primary teacher who complains because her children are never still, is confessing that she does not understand them. Of course they are not still; if they were very sick or asleep they might be. But if they are in health, they ought to be active; for that is what God made them to be. The wise teacher will keep them active in saying and doing right things; then they will grow to love right things.

The teacher with a class of ten-year-old boys wants them to be men, and declares they are a "set of monkeys." Certainly they are. But what is a "boy monkey"? An animal that imitates. The Lord made small boys to be imitators. They must imitate. What are you giving them to imitate? Present to your boys, not abstract virtues, but the noble characters of sacred and secular history, and they will imitate them and grow more like them.

The teacher in his class stands for law and justice. He should speak as one who *expects* to be obeyed. He should be positive, but not self-willed. Haste and noise defeat discipline; severity to-day and carelessness to-morrow kill order. The teacher should be sure he is right, and then turn not. Yield before you start, or not at all (injustice excepted). Control is best asserted by the eye; the tongue should be held in reserve. The eye is the only messenger that asserts authority and conveys love at the same moment.

"Must I do it?" exclaims a child between eleven and thirteen, who feels his growing power and instinct of freedom. It is a critical moment. Alas, that so many of us are ready to answer: "Yes, my authority must be upheld now, or it is gone forever." No, it is a critical moment in the life of that *child;* for if he is forced to submit to an external instead of an *internal* authority, he may be morally ruined. Our first duty is to *save the child. "Must* I do it?" Let us look kindly and lovingly into the flashing eyes and answer: "Not now, Charley. We will talk it over after class." And (after class), "Charley, I ought to do what is right, and you ought to do what is right; we both agree to that, do we not? I know that I *want* to do what is right, and I believe that *you* want to do what is right. Is not this so? Well now, think it over a little and then tell me what conscience says you ought to do, and what your own heart says you want to do." There is not one child in fifty that will not respond to such an appeal. And if we meet the case in this way, do we lose our authority, or strengthen it?

Discipline Between Sundays. The worst class in the School is composed of individuals that can be captured one by one, but not in the class. It may be done in a pupil's home. And certainly such a pupil needs to feel that his teacher's affection is not limited to the class hour, and the parents of such pupils need the uplifting influence of the teacher's personality. Moreover, the teacher himself needs to see the boy in his home; for until he has done so he really does not know the boy, or how to help him.

Inducements to Order which appeal to selfishness have no place in true discipline. For this reason prizes

are always dangerous, and often do more harm than good. A prize is "something taken from another"; it makes no difference whether it is gained by animal power or mental power. A reward is something given to everyone who reaches a fixed standard. Prizes are limited to one or two individuals. Rewards are open to all. God's government is based on rewards and penalties. His rewards for labor, effort, or spiritual struggle are given to all who are faithful.

Punishment is the last resort; it should not be the first. It should never occur before the class if it can be avoided. A sulky boy is perhaps the most difficult one to discipline. He is also the one that severe punishment usually harms the most. Talk with the boy privately as one who really loves the soul behind the sulkiness. Consult with the parents. Do *not* complain to them. They may understand the boy less than you do. Next, if necessary, confer with the Superintendent or the Rector (whichever is the best disciplinarian). A change of class may mend matters. It is easier for a boy to submit to a new teacher. This should be done after an earnest talk to the boy from the Rector. If this fails (it seldom does), then the Rector should confer with the parents and make them realize that nothing is now left for the boy but obedience or expulsion. If, after all this effort, the boy has to be expelled, the blame rests chiefly with the parents and goes back to neglect in his earliest training. In twenty-three years of Sunday School work I have expelled but one boy; and that was a mistake, arising from lack of experience. And I know a lay Superintendent of over thirty-five years' experience who has the same record.

THE INFLUENCE OF ENVIRONMENT ON ORDER has received far too little attention. The school must have

a place of meeting. Where shall it be? It is astonishing to see the amount of money invested in churches and chapels, in guild houses for women and club houses for men, and even church kitchens, bowling alleys and billiard rooms for outsiders, while the children, the most important part of the Church of Christ, the only part that can perpetuate the Church's life and the continuance of truth and righteousness on the earth—are left unprovided for, or are expected to take what chance may have left after all others have been provided for. The Secretary of a Sunday School Commission states that a certain Church planned and built a large parish house which was considered a model building. After it was completed, it was discovered that the Sunday School, containing a thousand souls, *had been forgotten!*

Give the School the *best* place you can possibly get in the church building, or anywhere near it. And the best corner of this place give to the smallest children. I have seen a large infant class crowded into a dark, dingy, stuffy vestry room. I have seen a primary class sent to the basement, beside the coal bin. No arrangement could be more careless or more cruel.

The youngest children are the most sensitive of all to their surroundings. Their quarters should be the most sunny and attractive possible; with chairs low enough to allow the feet of the children to rest on the floor. The walls should be bright with pictures (they can be had for 5 cents each), hung on a level with the child's eye (not the teacher's), and changed from time to time as the instruction changes. There should be a good organ, with a sweet voice and a loving heart behind it. If proper accommodations are not to be had in the church building, take the class to the house of the Good Samaritan who lives nearest the church; and if anybody

must go to the attic or the coal-hole, let it be a class of strong, healthy boys. It is harder to have order, harder to teach a child to love God, in a room that is damp and gloomy than in one that is flooded with sunshine. A disorderly room helps to make a disorderly class, a dirty room helps to make a class careless and indifferent, and a room filled with foul air makes part of the class stupid, the others restless, and everybody glad that the School meets but once a week.

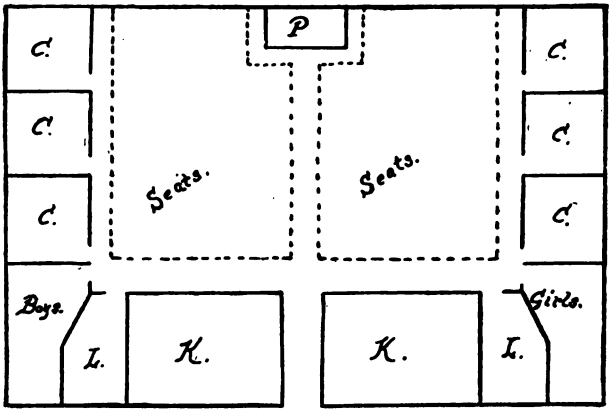
The Parish Church is built for devotion, built to unite the congregation in worship. It is not built to divide the congregation into classes for individual teaching. Its whole structure is against good order and good lessons. The best School work cannot be done in a church or chapel with fixed pews.

There is too little attention given to the influence of surroundings. Every child should sit in front of his teacher. I never heard of anything called a "school" which put the child *behind* the teacher, except the one held on Sundays. If the class is compelled to occupy fixed pews, let the teacher sit behind her pupils and have those in front turn and face her. If there are reversible pews, or movable chairs, let the teacher occupy a seat that puts every pupil under her eye. Seat the pupils for order, not for fun; separate the mischievous. The sly child should be directly in front of the teacher, and the restless ones near enough to be touched by her hand.

If a new church is to be built, and the parish is too poor to do better, it can at least put in modern reversible seats, which are more comfortable for the congregation than straight-backed pews. If a new parish building is to be built, let all the School officers and teachers and all the pupils and all the mothers rise up together and

see that Christ's "little ones" have the best place in it. What the School needs is not one large room, that can always be found in the church; but many small rooms; special rooms for the kindergarten and primary classes, special rooms for Bible classes, and as many separate rooms for the other classes as the parish can supply. These small rooms may be formed by sliding doors, or by heavy curtains, which can be thrown back to make larger rooms for the social and industrial activities of the parish. The building, however, should be *planned to meet Sunday School needs;* then, by the addition of a kitchen, every other organization of the parish can find accommodations.

The School building should be closely connected with the church, that the latter may be used for the opening services. The Kindergarten and Main School departments may well be on the ground floor, the Primary department and Bible classes on the second floor. The room for the Main School department should not be seated lengthwise like a church, but sidewise like a class room. The general plan (modified to suit local conditions) may well follow the following lines:



The plan is that of a central room surrounded on three sides by two large rooms for the Kindergarten classes (K), and smaller ones for the upper Main School classes; the corners being utilized for cloak rooms (one for boys and one for girls) and Library rooms. The Superintendent's platform (P) is at one of the sides of the building. The aisles radiate from the platform, seats, chairs, or settees being placed between them. The exact location of the different exits, entrances, and other details must be decided by questions of air, light, and connection with the church building. The Church of the Holy Apostles (Philadelphia) and St. Peter's (Brooklyn) each have buildings of this general plan. A few years ago the latter's pupils were divided as follows: the two infant class rooms contained about 100 each; the 41 classes on the main floor contained 300; and the 14 Bible class rooms held 200 pupils. (See frontispiece.)

THE INFLUENCE OF WEEK-DAY WORK ON ORDER is too important, too immediately helpful not to be considered. I have never known a successful School that limited its work to one day of the week. Order in the School generally suffers from the lack of parental discipline. The bad influences of the home, and the vicious influences of the cheap candy store and the gutter gang must be met by counter influences. A boy is always hungry, not only to eat, but to be *doing something*. Therefore it is his elders' duty to find something healthy for him to do.

A Boys' Club, limited to School pupils, has proved most helpful in many parishes. Its head should be a layman, a young man who loves and understands boys. The Rector should have an official position. Its activ-

ity may turn to readings and recitations; talks on useful subjects from merchants, manufacturers, doctors, and lawyers, during the winter; tramps and excursions, nature studies, or the making of natural history collections for a Club Cabinet. But an occasional supper should not be forgotten; they are boys.

Boys' Brigades, with simple uniforms, regular drill, and occasional parade is a popular organization, and one of the very best for discipline. The unruly boy learns to *obey* without knowing it. It may have its own headquarters and some of the activities of a club. The Cadets of Temperance is a Church body that has done good work in many places. Address "Church Temperance Legion," Church Missions House, New York City, for particulars.

The Junior Brotherhood, an organization under the control of the Brotherhood of St. Andrew, is doing an excellent Christian work among boys. Some new discoveries have recently been made in boy nature. One of the most important is that the average Sunday School boy can be induced to give a definite part of week-day time to Church work. In a single number of the *St. Andrew's Cross,* I read of a junior Bible class of 60 boys, who studied and wrote out at home, every week, the answers to eight or ten printed questions. In a Northern parish, boys of an age when they usually want to quit Sunday School, were attending Bible study, going after absentees to keep them from "dropping out," hunting up new pupils, and assisting the School and Church in other ways. In a Southern parish the boys were concentrating their efforts on the improvement of the School, and the boys' choir. And in both lines they were doing successful work. New pupils were added to

the School, and an orchestra of six pieces was provided to help the singing of the School. In a New York City parish, the boys' chapter is keeping up School attendance; calling on the absent; welcoming visiting boys to School and Church; distributing the parish paper and invitation cards at houses and stores; and helping the men of the senior chapter at a weekly Gospel service, by arranging chairs, distributing books, and making themselves generally useful.

I have referred only to the most striking instances in a single copy of the *Cross.* And remember, the workers are the "big boys," over whom we have groaned, and despairingly asked, "How can we keep them in the School?" They have themselves answered our question. And their answer is, "We don't want you to keep us in School. Give us *a good leader and something to do;* and we will help *you* to keep the younger boys in School." It will pay to heed their request, no matter what it costs. It will pay the parish, pay the leader, pay the boys, both in this life and the world to come. Send to *St. Andrew's Cross,* Broad Exchange Building, Boston, Mass., for methods of organization and work. Keep in touch with other workers through the *St. Andrew's Cross.*

The Junior Aid Society, an organization of the older girls, will aid in School government. Here the girls are taught to sew, and to make useful articles for the poor, and for an annual sale. Its director should be an experienced woman, appointed by the Rector. The children may well be allowed to elect the other officers. I have already spoken of the great aid that can be given the School by the faithful work of a Chapter of the Daughters of the King. Information about its methods may be obtained from its Secretary, Church

Missions House, New York. In small parishes and missions a Workers' Club, composed of both boys and girls, will, under wise leadership, have a large good-order value. Every child can make something with knife, or needle, pencil, brush, or tool chest. Teach him to make it better, whatever it may be, and stimulate him to do his best by an annual exhibition of all the work, and an honest sale of whatever is donated to the School.

THE EFFECT OF VACATIONS ON DISCIPLINE is determined by the nature of the vacation. Good workers need vacations, but the work must go on, for what is the salvation of the worker may be the ruination of the School. Even the class may have a vacation, but not the pupils who remain in the parish. To close the School means scattering the pupils. What are they to do? Staying at home during the School hour forms a habit of absenteeism that will hurt the School in the autumn. Visiting the schools of other communions forms another bad habit, and may lay a foundation for future doubt or unbelief; for children cannot discriminate between contradictory teaching which concerns the faith, and that which belongs to personal opinion. On the other hand, to attempt to keep up regular class work with the few teachers and pupils left in the parish, is hard for the officers and discouraging to the scholars.

Let the session in July and August be held at an early hour. Give class organization and regular routine a vacation. Let the School gather as one body, under the Rector or Superintendent. Make the session shorter than usual, and brighter, with plenty of singing. Let the lesson be an illustrated review of some part of the Catechism, an explanation of the Prayer Book, a Bible story, or some other instruction out of the usual line; but let it be well prepared, interesting, and help-

ful. Distribute the books and papers as usual, and send the children home happy, with something good to think over, and something good to read in the afternoon.

In closing these Chapters on Organization, Administration, Government, and Discipline, all of great importance, I want to add a word of caution. It matters not how true our theories may be, or how exalted our principles may be, both will be worthless unless there is a devout and conscientious person to put them into practice. Our School may have an ideal organization on paper, but it is worth only the paper it is written on unless there is a wise and loving person behind it to put his own throbbing life into it. Our School's administration and discipline may be models, yet they will be a delusion, unless noble-hearted men and women breathe into them their own Christ-given life.

Careful reading and observation of some of the most successful Schools show many differences in details and methods. But this is true of all. The Schools in which the Rector has faced his responsibilities as the spiritual leader and guide of his children are the ones in which is to be found a reverent worship, a healthy growth in Christian character, and large classes for Confirmation. The Schools that are the strongest in numbers, that have the largest proportion of young women and young men in their classes, are those which are officered by the best men and women to be found in the community. The Schools which have outlived changing neighborhoods, and grown strong in spite of all difficulties, are those in which the Christian influence of the teacher in the class is strengthened by week-day work in the home. In other words, the most powerful factor in every Sunday School is the Christ-like character of its officers and teachers.

CHAPTER VI.

WORSHIP.

"Out of the mouths of babes and sucklings, Thou hast perfected praise."—Our Lord.

I. *The Regular Services should be Brief.* The School exists for instruction; its hour is only too short. The services of the Church are for worship, and the children should be encouraged to attend them. Moreover, the brief service of the School should be so framed that it will be not only spiritually helpful, but devotionally instructive; thus helping the children to understand and appreciate the Church service. There are to-day in the Church thousands who do not understand the Prayer Book in their hands. Why? Because they have come into the Church without proper instruction, or have come from Sunday Schools that did not use the Prayer Book.

The Ideal Plan is to have the School meet in the afternoon, open with a hymn and collects, then go at once to the lessons. Close with a recessional hymn, during the singing of which the classes, each with its own banner, march from the chapel, or school building,

into the church for regular (rubrically shortened) Evening Prayer; the music led by a boys' choir and made as bright as possible. It is ideal because it brings the child under the influence of the Church's service every Sunday; and because it leaves the Rector (having had his Eucharist, Morning, and Evening Prayer) free to have in the evening an Evangelistic or Missionary service adapted to the needs of the neighborhood.

In the average parish and mission, the ideal is difficult to make real; so we must face the actual situation, and do the best we can. The service should be taken from Prayer Book and Hymnal. It should be confined to ten minutes. It should open and close with a bright hymn, include the Lord's Prayer and Creed; the other parts may well be changeable, that there may be variety, and that the children may become acquainted with different parts of the Church service. The Prayer Book should be in the hands of the children, the pages given out, and the children find the places. The changeable part of the service may well include, at different times, the reading of a Psalm, the Commandments with responses, said or sung, a part of the Litany during Advent and Lent, with the singing of the *Gloria Patri,* and the different canticles of Morning and Evening Prayer. Where the School is large it is better to allow the Kindergarten Department to have its own, simpler service in its own rooms, and allow the Bible classes to have a longer session than the Main School, and to close with a brief class-service.

The Music Should have More Attention than is usually given it. The Infant class may have its own little hymns, but in the other grades the music, as much as the Catechism, should be a training for the Church.

Singing is a most powerful factor in instruction. It is the easiest way to teach doctrine and the most lasting way. We cannot separate the devotional effect of a hymn from its doctrinal instruction; therefore we should select with care, and with a definite purpose, knowing that its lines will be remembered after the lesson has been forgotten. In the soul of the "bad boy," down deeper than what he says or does, knows or thinks, there are often tendencies for good which music alone can reach and awaken to action. All children instinctively feel religious truths which they do not understand and cannot express except in singing. A prayerful hymn, sung *prayerfully,* will help most children more than a spoken prayer. The same hymn, sung irreverently, is equally powerful to destroy the spirit of devotion in the soul of the child.

Praise must be Truthful. To teach children to sing words which they do not believe, is to teach them to utter falsehoods. They are *not* "weary of earth," nor "burdened with sin," they are not "longing for heavenly rest," nor "wanting to be angels," and to make them sing such things is to empty their devotional acts of all meaning and to make them little hypocrites. The only hymns about heaven fit for children are those which tell of its brightness, joy, and gladness. In the Hymnal, hymns 531 to 578 are selected for the children, and there are many others to be found under such heads as Hope, Joy, Courage, Action, Struggle, Conquest, Victory, etc. Remember that on a child the words of a hymn make more impression than the words of a Creed.

Fit the Music to the Child's Needs, to his present needs, and also to his place in the congregation. There

is no reason why primary grades which are taught to repeat the simple Psalms should not be taught to sing them. If this is done systematically, the time will come when we shall have in the American Church what is common in the English, the whole congregation heartily singing the Psalms for the day. The Psalms are to be "said or sung," not to be listened to. They are for "common" praise, and if they cannot be "sung" in common, they should be "said" in common. For a few children to stand by the organ and sing, while all the others stand listlessly looking on, or making trouble for their teachers, is a positive injury to the School and to the child. There is no need to limit the singing to the Psalms and Canticles of Morning and Evening Prayer. He was a wise Superintendent who, even in the Infant class, did not allow a Commandment to be recited without the organ giving the note and the children singing, "Lord, have mercy upon us, and incline our hearts to keep this law." To the singing of the *Kyrie* may well be added the singing of the *Gloria in Excelsis* and the *Sanctus,* all to simple settings.

The Rev. Marcus Carroll well says: "We must remember that the taste of children is exceedingly ductile, and that the hymns we give them to learn as examples of Christian poetry and the music set to hymns we put before them will, undoubtedly, lay the foundation of their taste for religious music and poetry in after years. . . . In the Sunday School we have our opportunity to lay stress on the better tune (of such composers as Stainer, Barnby, Dykes, Gauntlett, Sullivan, Parker). Let us see to it that the hymns which our children sing when they gather around the piano at home, or in

summer camps, shall be hymns that they know; and let it be our business to see that they know the *good ones.*

"In selecting hymns it is necessary to keep in mind the scope of the child's voice. This is limited to the compass of about an octave—not much more—from D or E (first space below, first line upon the staff) to E or possibly F (fourth space and fifth line). A hymn like 'Jesus Christ is risen to-day,' in its third and fourth lines at least, puts a severe strain upon the voice of a child. It runs too high. The tune 'Ewing' runs both too high and too low. These considerations are not enough to rule out a really good tune, but they ought to be kept in view."

Suitable hymns for children under eleven: 11, 49, 58, 65, 112, 254, 412, 452, 515, 516, 532, 534, 535, 538, 540, 544, 550, 553, 560, 562, 563, 567, 578. For older children: 110, 143, 261, 319, 418, 503, 505, 506, 507, 509, 521, 522, 542, 556, 558, 568, 570, 573, 577, 640, 656, 672. For doctrine the following are valuable: 90, 91, 149, 153, 375, 379, 383, 387, 388, 463, 591, 537.

Help the Children to Understand What they Sing. "Have your musician at the keyboard and your teacher well up in his work. First, get your children interested in the words. Read them aloud and reverently, with correct emphasis. Explain hard words, try to give a common-sense idea of the poetical expression; though this is dangerous ground and must be well thought out beforehand, for sentiment is like the powder on a butterfly's wings; a rude touch will turn beauty into dust and ashes. At any rate get an idea into the children's heads of what they are about to sing. Then have the children read it aloud in unison on a low pitch. Next, have the organist play it over well, while the children sing it

silently in their minds, or as I have expressed it, 'away back in the top of their heads, with their mouths shut, and their eyes following every word on the book as the organ is saying it.'" This is excellent advice, and if it were followed generally, the children would worship with the understanding as well as the emotions.

Children's Church is sometimes condemned, simply because some ministers, following denominational example, have made it a substitute for the services of the Church. Rightly conducted, it educates the child to take his place in the congregation. As the larger number of Schools are held immediately after Morning Prayer, perhaps the best time for it is on the afternoon of the first Sunday of the month when, in most parishes, there is a noonday Celebration. This time may be a little harder for the Rector, but it prevents the destruction of the peace and quietness of the Eucharist by the waiting children crowding into the church.

The children should assemble in the chapel, if there is one, and with their banners march to seats assigned beforehand. The service should be the short form of Evening Prayer and include every part of the service, though not (necessarily) the whole of the Evening's Psalms or the whole of each lesson. As the Gospel for the day is the most important part of the day's Scriptures, it is well to use it, or a part of it, rather than a portion of a lesson from the Epistles. The children should be made to understand that it is *their* service, and that the Rector is depending upon them for all the responses and all the singing. If the children are made to understand this they will loyally do their part. I have never known it to fail. Of course the Prayer Book is used, the pages being announced. If the children have not yet learned all the evening canticles, a

hymn may be substituted; but they should be taught the chants at once. Special preparation for the music of this service should be made during the month. A service that costs nothing is usually worth what it costs.

It Should be a Model Service. The teachers should see that special attention is given to reverent and devout participation by every child present. The children's sermon, instruction, or Bible story must be carefully prepared, and be the *very best* the Rector knows how to give. It is a grave mistake and a ruinous one for us to think that anybody can address children, or that the instruction will be worth anything when given, unless it has been carefully prepared to fit the child's great need and limited experience. Whatever the nature of the instruction, it should be followed by a *brief* examination on its teaching, the questions being addressed to different classes or to the whole School.

The Class Offerings. When it is time for the Offering, the name of each class is called, and a child from the class comes forward and deposits in the alms basin an envelope containing the amount given by the class during the preceding month. This method is followed because the school unit is not the individual, but the class. If the amount is announced (it is an incentive to do so), it should be done without comment. The emphasis of all instruction on giving must fall upon its *regularity* and *devotional* meaning, not on its amount. When the offering is completed it should be "humbly presented and placed upon the Holy Table." At the next session of the School the whole amount of the offering may be announced, and compared with the offering of the previous month. Only what is treated

as important by their instructors will be considered important by the children.

Special Services should be planned for the children. I doubt if there ever was a time when the secular world did so much for children as is being done to-day. For us to make no special provision for them is to make them feel that the Church cares less for them than the world does. Rectors frequently complain of the absence of children from the regular services of the Church, but what has been done to make them welcome, or even to recognize their presence when they do attend? How many Rectors instruct them in the use of the Prayer Book, address a few words to them in the sermon, or give them a kind word before or after service? If we treated adults as we do the children, would they be regular Church-goers?

I recall one stormy morning, in New York City, when a whole orphan asylum was unexpectedly given a place in the pews. The presence of so many children made me realize that my sermon would be far above the heads of the children and that it would be cruel to keep them all sermon-time without a special word. Therefore, near the middle of the sermon, I spoke to the children for three or four minutes, and their bright-faced attention showed their appreciation. During the week following I heard much from that sermon. All who spoke to me were adults; yet the only part mentioned was that addressed to the children! If we tried more frequently to meet the needs of the children we should have them in the pews; and we might also help their elders to understand our sermons.

During Lent the children should have their own special service. An afternoon hour that will allow them to come from public school to Church is usually best.

It is only necessary to impress upon the children that it is *their own* service, and that you are depending upon them for responses and singing, and they will come. I have had at Lenten services nearly all the School except the infant and Bible classes; and have been stopped on the street, weeks before Lent, with the question: "When will *our* services begin?" Hymns and responses should make up the most of the service. The children like to say the Litany, and soon learn to love it. A well told Bible story or Catechism story is better than a sermon. A small English book, "Stories on the Catechism," by Miss Jones (two volumes), has proved very helpful when changed to fit American localities and familiar environment.

At Easter the children's hour must not be made a show; it should be a bright and beautiful service of worship and instruction. Have the service at an *early* evening hour in order to secure the presence of parents who do not attend the regular services. Meet actual conditions by telling your children "to bring their parents." Fathers who would not attend church to save their own souls, will come to please their children. And at the end of your children's address, add three minutes of the most heartfelt and soulful words you can utter to the parents.

The children's Lenten offering should be presented at this service. It should be called for and given by classes (see page 91). It can be made a beautiful feature of the service by providing each class with a small bouquet to be given with the offering; the flowers being used to transform a plain cross, standing in the choir, into an Easter cross. In case this is done, the offering had better be made early in the service. Another attractive and instructive feature that may take the place

of the cross, is secured by providing each class with an evergreen letter decorated with flowers. This, given with the class offering and hung on a wire stretched across the church, helps to spell out an Easter text, such as: "Christ is Risen," from which the Rector addresses the children. (Care should be taken beforehand to see that the letters will hang perpendicularly.)

At Christmas-tide also the service should be one of happy worship, not of frolic. "Shall we have the Christmas tree in the church?" If the parish has no other place for a *Christian* service, it should be in the church. It is far better, for the religious welfare of the children, to have the tree in a church than to have a bedlam in a public hall. The tendency to-day is to make Christmas a secular or social festival for fun and frolic; there is need that we should emphasize its spiritual side. If the church carpet is covered, the tree securely nailed to an horizontal X resting on the floor, and three radiating wires are fastened from the top of the tree to different parts of the building, the tree can be placed anywhere without injury to the building.

Candles have destroyed too many chapels ever to be used again. Even small towns now have electricity, and "for the children's sake," the company will light the tree for the small cost of the wires required. Bright colored tissue paper, placed bell-shaped over the lamps, gives a beautiful effect and a safe one. A hired stereopticon light or a borrowed locomotive headlight may be used to illuminate the tree; anything, in fact, except candles.

After the bright Christmas carols have been sung, the brief and loving instruction given, and the prayers offered, then the gifts may be distributed. If there are nuts and candies, they should not be handed to the

children until they are leaving the building. In many schools the custom of making gifts is limited to the infant and primary grades. A good custom, and one that is growing, is for the children to follow the example of the Wise Men at Bethlehem, and bring gifts to the Church that the children of the poor and the outcast may know the happiness of Christmas-tide. Children cannot be taught too early that "It is more blessed to give than to receive." It is best for the children's service to be held on one of the Holy Days after Christmas. What has already been said about the hour for the Easter service, applies here with equal force.

The Support of the Sunday School. The children's offerings ought not to be given back to them in picture papers and library books. This is a training in selfishness. It is teaching the very thing which makes many congregations to-day willing to give for carpets, and cushions, and church decorations, but unwilling to give anything "outside of the parish." *Giving is worship,* and the sooner the children are taught and made to practise this truth the better. Worship is something given to God; it is *not* something given for our own comfort or our own pleasure. When the appeal is made to the highest motive that the child can understand, every unspoiled child responds generously. Look at the children's answer to the appeal for missions. The Lenten offerings of the children have now passed the $120,000 mark! Could they have been induced to give any such sum for books and papers?

"But if we give our money to missions, how is the School to be supported?" How is the day school supported? Do the fathers of our children object to supporting the secular schools? Is the Sunday School of less value? Or is it a needless luxury? The School is

a *part of the parish,* of its very life, and the Sunday School bill is, to say the least, not less important than the whitewash bill or the stove-pipe bill. For a parish to refuse to support its School is to undermine the foundation on which it stands. A denominational congregation that denies Church membership to its children, might consistently refuse to pay for their religious education as "members of Christ and Children of God," but not a parish which believes in Holy Baptism, and that the Christian Covenant includes children. And yet over one-half of the parishes in America that claim to be a part of the "One Catholic and Apostolic Church" are to-day compelling the little "members of Christ" to pay for hearing about their Saviour, and compelling all who give time and strength to the Sunday School to help pay its bills!

Vestries Are Willing to Support the School, when the matter is properly presented to them. The Rector knows about how much the School needs annually for efficient work. (Usually it is from 75 cents to $1.00 a child.) He also knows that the parish is under obligations to help support the missionary work of the diocese. Having, for example, a School of 100 pupils, he goes to the Vestry and says: "I want the School to give $80 towards the missionary work of the Diocese, and I ask the Vestry to assume the support of the School to that amount, or such part of it as the School pays to Missions." The Vestry will probably smile, and call it "taking money out of one pocket to put into another." That is what it does mean to the *Vestry,* and therefore it cannot refuse. But it makes a vast difference whether the children are being taught to give to themselves, or to contribute to Church Missions.

But children need to be taught to support the parish and the School as well as Missions. Why do they need it? When, in the American Church, a parish has been discovered which gives to Missions and yet fails to give for its own support, this argument may need an answer.

The children feel the difference between giving for themselves and giving for God's work. A School that had been regularly giving $2.50 a month to pay for its papers and leaflets, gave the next month $4.00 to help the Diocesan Missionary, "who was starting schools for children who had none." The next month it gave over $6.00, and before long the amount was over $10.00, and was kept there. But of more value than the dollars was the children's education in Christian giving. Individually the money was given weekly, kept by the teacher, and at Children's Church given by the class and presented at the Altar. That School quadrupled its offerings. When all the children have been educated in the same way, it will only be a short generation before the parish offerings also will be quadrupled. Is not this worth praying for and working for?

CHAPTER VII.

INSTRUCTION: ITS FIRST PRINCIPLES.

"Ye have need that one teach you . . . the first principles of the oracles of God, . . . [Babes] have need of milk, and not of strong meat."—St. Paul.

INSTRUCTION MUST HAVE A DEFINITE SPIRITUAL PURPOSE.—We have organized our School. The Pastor has met his assistants and teachers, and instructed them in administration, discipline, and worship. What is the next step? Judging from general practice, it is to find such text books or leaflets as will please the teachers and be popular with the pupils. But to do this is to confess that we have not organized a School, but an entertainment bureau. It is this false conception of the purpose of the organization which makes many Sunday Schools pitiable failures.

How can a school be anything but a blunder and a by-word when its head is not ashamed to say: "Oh, we change our text books every year; one year on any system is about as much as teachers or children can stand. What books are you using?" As though it were books

and not the persons behind them that decided whether a School should be a blunder or a blessing! Imagine a young carpenter looking at an older man's work and saying, "That is excellent; I should like to turn out a job like that. Say, what tools do you use?" And where will you find a college, a high school, or a primary school that says, "Oh, we change our books every year"? Yet if it be the right thing to do in a school intended to fit children for an endless life, why is it not the right thing to do in schools that are fitting children for the brief life of earth?

A School exists to Instruct: a Sunday School to Instruct in Righteousness. All true teaching is constructive; it builds up the learner in truth and godliness. A true teacher does not talk about righteousness, or impart knowledge about character. The real test of his work, the only test of heaven, is not what his pupils know, but what his pupils *are*. This is the ideal named at the Font. The instruction of the Sunday School finds its foundation in the teaching of the Christian Covenant; or if it does not exist to make that Covenant a reality, then it has no reason for existing.

The Covenant idea is God's idea, it is the basic idea of the Catholic and Apostolic Church from the hour in which Christ said, "This is My blood of the New Covenant. . . ." But it matters not how sacred a truth may be, it is worthless if held only as a theory. Therefore if parents do not live up to Christ's Covenant, and sponsors do not live up to it, pastors and teachers must do so; and to them will come the reward of their faithfulness and labor of love.

INSTRUCTION MUST FOLLOW A DEFINITE PLAN.—The whole course of teaching in Infant and Primary

class, in Main School, Bible and Confirmation class, should be planned to teach the Biblical truths of the Christian Covenant as a spiritual preparation for its sacramental life. The teacher of the Infant class ought to see in each little child a future communicant of the Church; and should seek to lay in each heart the foundation needed for Christ-like work and worship. And the vision of the Infant class teacher should be the vision of the Primary teacher, and become the realization of the Main School teacher—a benediction to the Church and Nation. Loyalty to the Prayer Book means one definite purpose, the building up of the child in mind and heart, "Unto the measure of the stature of the fulness of Christ."

INSTRUCTION MUST BE BASED ON DEFINITE TRUTH AND DOCTRINE.—If we have grasped the purpose for which the School exists, we know that the basis of our teaching must be the Biblical truths and doctrines of the Christian Covenant. The foundation of the child's instruction was stated at the Font—namely, "The Creed, the Lord's Prayer, and the Ten Commandments." The Church's one official interpretation of these summaries of Christian faith, doctrine, prayer, and sacramental worship, is found in the Church Catechism. It is easy to read into the Catechism what the Church has not put there. It is equally easy to empty the Church's words of all meaning. But is this honest? When a Sunday School text book is so constructed that it is acceptable to Unitarians, on the one hand, or to Roman Catholics on the other, does it honestly teach Christian truth and doctrine "as this Church hath received the same"? If we are loyal Churchmen we shall certainly be loyal to the Prayer Book.

If there is to be anything definite in manhood's grasp of Christian faith and Christian duty it must come from definite instruction in childhood. The thousands whose conception of Christianity is to-day only a smudge or a blur, owe their perilous instability to the omission of definite instruction in their early years. It is the present fashion to be definite in everything except the all-important thing, our relation to God. Yet the human mind craves definiteness. By the time a boy is ten or eleven years of age he wants to know what to believe, and why he should believe it. If his teacher cannot give him what he needs, then that teacher should make room for one who can. The healthy mind is not at rest until it has a definite faith on which to rest. And no mind really possesses a truth, either in science or religion, which it cannot formulate.

The Catechism presents Church truth and doctrine, not in its relation to philosophy but in its relation to human needs; not in the language of a theological encyclopaedia but mainly in the language of Holy Scripture and of human life. The basic truths of the Bible are the basic truths of the Catechism. It is a united body of truth, not a mass of disconnected shreds and patches of truth. It is presented in Scriptural form and Scriptural proportion. It is the Bible in essence and therefore is the best possible guide to the study of the first principles and doctrines of the Bible. It should not be studied separately, or apart from the Bible. No one form of words, however accurate, can convey to anyone the whole truth in the mind of the inspired writer. In the study of God's relation to, and dealings with, the men and women of Holy Scripture we find a divine light illuminating the Catechism's statement of God's relation to immortal souls to-day.

INSTRUCTION SHOULD FOLLOW DEFINITE PEDAGOGICAL PRINCIPLES.—During the past twenty years the scientific study of child nature has transformed the whole course and method of instruction in the public schools. It is unwise to claim that they have made no mistakes in their methods. It is still more unwise to claim that the changes are not in the line of progress and improvement. During the same generation Church Schools have, with some noble exceptions, made few changes and little progress. There seems to be in many quarters a foolish notion that we cannot teach the *faith* of our grandsires unless we do it by the *methods* of our grandsires.

The children in our Sunday School come to us from the public school. They are quick to feel the difference of method, and to show a loss in interest. As soon as they are old enough to think, they begin to make comparisons. The Sunday School is "slow and stupid," or, worse yet, "religion is slow and stupid"; and, unless they have a strong personal affection for their teacher, they want to drop out of the inferior school. The absence of modern pedagogical principles, the dull, monotonous drifting, without aim, or method, or living interest which characterizes many of our Schools is a large factor in cultivating that contempt for Church and religion which we too frequently find in the minds of wide-awake pupils.

God's First Principle. In the beginning God created every living thing with a nature of its own, and commanded it to grow and bring forth fruit according to its own nature and after its own kind. The divine principle is to let every healthy, living thing grow in its own way. We cannot improve on God's plan. If in our teaching we would be "fellow laborers with God,"

we must be loyal to His principle of development, must study the nature of the pupil at each stage of his growth, supply the mental and moral nourishment he needs, and then reverently keep out of his way and allow him to develop naturally, according to the divine plan. It is the right of every child to grow in harmony with God's purpose. It is the duty of teachers and parents to allow him to do so.

If we gave less attention to stopping right activity, his only means of growth, he would less frequently rush into wrong activity. If we were less anxious about his "right development," and more anxious to supply him with healthy nourishment for mind and soul, we should be much happier over the result—and so would the child. A speaker, about to address a lot of London street-boys, began with the question, "How many bad boys does it take to make a good one?" The answer come back, prompt and pointed: *"One,* if you treat him properly." That boy's words suggest the whole science of religious pedagogy. Do you understand them?

Right Instruction's Basic Principle is Adjustment to Growth. If we would attain the purpose for which the School exists, our teaching material, methods, and whole process of instruction must be adapted to the developing natures of the children we would train for Christ. This is the only natural method. The growth of a child from babyhood to manhood is not a simple increase of childhood's size and power; there are new developments, there is a series of clearly marked *stages* of capacity and attainment. The Divine Teacher's comparison is, "First the blade, then the ear, after that the full corn in the ear." So it is with the child. At each stage he differs in mental power, in emotional tendencies, in natural interests, and in individual motives; if

we would help him to true knowledge and true spiritual attainment our instruction must adapt itself to the child's real nature.

The True Curriculum is Decided by the Natural Development of the Child. The child is not a small and weak adult, therefore the old idea that he is to be taught the same lesson as the adult has no foundation except ignorance of the child's nature and capacity. A mature mind comprehends philosophical truths and theological distinctions, but no smallness of dose or largeness of baby-talk dilution can make such subjects clear to immature minds. The frequent attempt to force upon the younger pupils of the Sunday School the theological conceptions of adults concerning the most mysterious truths of Christianity has done much to make religion unattractive, or positively distasteful to healthy children.

If we would not repel Christ's "little ones," we must remember the child's mind, being essentially different from the adult's, he must be nourished by different Scripture material, and essentially different methods of presentation. What the child needs in religion is usually what the normal child asks for. The child's "strange questions," "amusing suggestions," "unexpected judgments," or "astonishing conclusions," are all revelations of the *unlikeness* of his mind to ours, and of the unlike truth and instruction which he needs. Indeed such particular suggestions are usually more valuable to a live teacher than the general suggestions of this manual, or any other handbook on teaching.

Instruction at each stage of growth must be decided by the Actual Needs of the Child. The order of child-development is the natural order of study-development.

Each period of a child's life has its own powers and impulses, its own limitations and capabilities, its own interests and ideals; therefore, common sense tells us that these facts must be taken into account, and that our methods of teaching should be adjusted to the conditions of the particular souls we desire to instruct. As increasing years bring increased mental and moral capacity, wider interests, more complex needs, so they bring to us the duty of making corresponding changes in the matter and method of our instruction to adapt it to the developing child.

In the earliest grades the utmost care should be taken to teach nothing but the truth; yet it is impossible that it should be the whole truth. In these grades there is less educational material than elsewhere, and the temptation is to use advanced and unsuitable material. The attempt to teach children what neither their capacity nor their experience fits them to receive, necessarily results in giving them false impressions of truth, which the child is obliged to unlearn, a most difficult process. The wise teacher in the lower grades is one who knows what to leave out of instruction.

The Whole Course of Instruction should be a Unit; each stage of which should present an essential part of that unit. No principle of religious instruction is more frequently sinned against than this. Our Sunday School courses are made up of shreds of Holy Scripture, patches of doctrine, and tag-ends of truth without order, and often without relation or sequence. Yet without a definite plan of instruction, covering the whole ten or twelve years of a pupil's course, there can be no harmony of teaching—no ministering to the child's present needs, no preparation for the next stage of instruction;

and consequently, no moral progress or growth in spiritual character. There is no need for any such deplorable result. The Church's definite system of teaching, set forth in the Catechism, gives us a foundation for Scripture truth and doctrine that should bind together our whole course of study; and for us, who claim a historic Church, it is certainly unwise to ignore the unifying power of her historic faith and doctrine.

Each Stage of Instruction should appeal to the Natural, and Spontaneous Interests of the Child at that stage. Children are always interested in something, usually in too many somethings; that is why it is difficult to tie them down to the most important something. But it is a blunder to think that our interests are their interests; or even that our interests *ought* to be their interests. It is our wisdom as teachers to be interested most of all in the natural and healthy interests of our pupils. A child's interests are not permanent; they change with the changing stages of his growth. There are few things in this world, or the world to come, in which an unperverted child is not interested at some period of his growth. His interest in a subject may be hardly perceptible, it may be warm, it may be at a white heat. In our teaching the great thing is to strike when the iron is hot, and the hotter it is the deeper will be the impression made by the hammer of truth.

A pupil's interests are the expression of his internal condition, and this is true of his religious interest as of any other. His expression of a new interest calls our attention to a new stage of his growth, to the opening of a new door into his mind or heart. Usually a new religious interest discloses the awakening of a new religious hunger which is asking to be nourished. Every

new interest reveals to a wise teacher new development, new capacity, new opportunity for training in righteousness. If you have any truth to impart to the new interest, give it at once. The child's interest is worth more than all our careful preparation. His interest will not be the same next Sunday unless we nourish it to-day. The child's new hunger is of more value than the "regular lesson." The lesson of the text book is fundamentally *irregular* and everlastingly wrong if it does not meet the God-given hunger of the child.

The Spontaneous Religious Interests of Children, according to Dr. R. M. Hodge, are as follows:

1. Avidity for stories is manifest from the second to the ninth year.
   (*a*) Stories of simple obedience are called for until the seventh year.
   (*b*) Stories of the reasonableness of obedience for the eighth and ninth years.
2. The History and Geography-Loving period begins with the tenth year.
   (*a*) Histories of the reasonableness of obedience are required from the tenth to the twelfth year. Here belongs the National History of the Hebrews.
   (*b*) Fondness for history concerning the higher life, the life controlled by love of God and man, is pronounced from the thirteenth year, the period of altruism and conversion. Here are to be assigned the biographies of Jesus and the Apostles.
3. Desire for rules of conduct, grounded upon the authority of common experience, is mani-

fested by the eleventh year. For two or three years Biblical Proverbs and similar sayings are more welcome than at any other period.

4. The development of the constructive imagination becomes pronounced by the eighteenth year. This calls for the study of the discourses, letters, and ways of working of social reformers, such as the Old Testament Prophets, the Apostles, and Christian leaders since their time.

5. Rudimentary anticipations of the interests which dominate later periods of Child development are to be nourished as soon as manifested, by introducing into the earlier parts of the curriculum more or less of the material which, as a whole, is reserved for the periods when these respective interests become the controlling ones.

6. For this reason, and on account of the extreme simplicity of Christ's revelation of God and human conduct, stories of Jesus' life and teaching should be assigned among the earliest Bible lessons for children.

INSTRUCTION MUST BE FLEXIBLE IN ITS METHODS. *Method is decided by fixed Educational Principles.* This does not mean an unchanging method in teaching, but just the opposite. The first educational principle is *adaptation* to the pupil's condition, and as this condition changes from year to year, there must necessarily be like changes in our methods of teaching. In the early periods our instruction will take the story form, later the stories may become biographies; and then the

continuity of Biblical history is presented to the child; later still, the study of the great moral and spiritual forces which have shaped human history should be presented. The teacher who thus varies his method to fit the varying stages of his pupils' development will find in this principle a double blessing: he will more helpfully touch the unfolding life of his pupils, and he will do it with greater comfort and happiness to himself. And the suggestion of the right method for each and every stage of growth is given to the teacher by the questions and comment of his pupils. (Re-read page 104.)

CHAPTER VIII.

INSTRUCTION IN PRIMARY GRADES

"Catechise a child in the way he should go, and when he is old he will not depart from it."—Proverbs.

We have now decided three important matters: (*a*) the definite spiritual purpose of our teaching; (*b*) the definite truth and doctrine we are to teach; and (*c*) the definite educational principles which are to guide our instruction. In deciding these matters we have decided the main features of our curriculum, or course of study, which is to-day the most important problem in religious instruction.

Fifteen years' study of child nature have made obsolete old systems, which were largely based upon adult lines of thought and adult methods of presentation, and have settled the psychological and educational principles upon which modern courses of study must be founded; yet in the field of sacred studies, the curriculum is still an open question. In presenting to you the outline of a definite course of study I do not claim that it is either perfect or final; I do claim that it is correct

in its aim, and that its principles and methods are in harmony with the teaching of the best authorities in psychology and child nature.

The Problem of the Curriculum crystallizes the whole problem of religious instruction. How can we present God's truth to God's child so that it shall become a part of the child's heart and life? There are two inflexible factors in the problem: the unchangeable nature of truth, and the unchangeable nature of the child at each stage of his growth.

As Churchmen our task is made both more easy and more difficult by the Church Catechism: more easy on the side of truth, more difficult on the side of the child. The Catechism is a doctrinal system, which children of eleven years and over are prepared to understand. Moreover at that age children desire to have some authoritative formula of truth; but younger children cannot comprehend a *system,* either of religion or science, and even God's truth cannot be taught by breaking the divine law recorded in the nature of a child. Yet it is certainly desirable that children should know the main truths of the Catechism before they are eleven years old. This is the Churchman's problem of the curriculum. Let us consider the problem in each grade of instruction.

PRIMARY DEPARTMENT. THE KINDERGARTEN GRADE extends from the child's third to his sixth birthday. We have called it *The Age of Impulse.* The impulse of growth dominates all others. The child must be *doing,* or he cannot grow. Our duty is not to repress but to make educational his activity, even his mischievousness. The irritable child is usually the sick child. Fretfulness at this period of growth calls for attention to

physical conditions, not for punishment. Comfortable chairs, pure air, plenty of sunshine (personal as well as atmospheric), short instructive periods, alternating with singing, these will do much to turn interruption into instruction.

The Child's Emotional Activity is not reasonable, but impulsive. It must be utilized for instruction. An inexperienced teacher will learn how, by visiting some good kindergarten. The child's love and sympathy can be developed by their expression in deeds and conduct. Curiosity can be transformed into attention. Playing in school hours is doing the right thing at the wrong time; therefore, provide the right time. The good teacher is as much interested in directing the plays as the prayers of her pupils, for both, properly used, are helps in moral development.

The Sense Perceptions Dominate this Period. The child understands only what comes to him through his five senses. His knowledge is gained by seeing and handling every-day things. This should be remembered in teaching. His imagination at first is almost uncontrollable; fancies run riot in his growing brain. The world of make-believe is often more real to him than the world he sees and hears. And the stories he tells (which *we* call falsehoods), are true stories from the world of make-believe in which he is living, and they should be treated accordingly.

His religious ideas are few and vague. His power of continuous attention is weak, attempts to force it cultivate inattention and restlessness. He desires information, but also variety and brevity in its imparting. His vocabulary is very small, a few hundred words, largely the names of things. Phrases familiar to us

are often strange to him, and need to be explained; the simple language of home life is the only one he understands.

The Spontaneous Interests of the Child centre in self, and the things which touch self; namely, the activities of home and of children. A course of study that ignores these interests may have a large truth-value, but it has no child-value whatever. His deep interest in the grass and flowers, in bird and beast, in star, and cloud, and storm, are all calls from the child for the teacher to use these objects of God's care to teach God's love for little children. His cry of wonder at every strange form of life and movement in a great world so new to him, is a cry to his teacher to stop preaching and moralizing, and tell him the divine side of all that fascinates and frightens him. And his endless prattle about self, mamma and papa, brother and sister, is a constant entreaty for his teacher to use these subjects in his lesson, and so help him to love God even as he loves the dear ones at home.

This recital of the characteristics of childhood as it enters the Sunday School gives, in brief form, the child factor in the curriculum problem. Now let us turn to the truth-factor in the problem. As we all know the truth better than we know the child, our statement can be more brief.

The truth as it is held by the adult mind is not a simple thing, but a complex thing. It is a system, made up of many separate truths, each one related to and forming a definite part of an harmonious body of truth. We have already learned (*a*) that the mind of a young child is incapable of comprehending a *system* of truth of any sort; and also (*b*) that many a separate truth, presented *simply,* is understood, even in early

childhood. Now as the Church Catechism is made up of separate truths, and as many of these truths are capable of being understood in early childhood, common sense says: *Teach the child such separate truths as he is able to understand; and then, when he is older, teach him that the truth he already knows is a part of the Church's fundamental system of truth and doctrine.* This is the Churchman's solution of the problem presented by the unchanging nature of truth and the ever-changing nature of the growing child.

The Sunday School Curriculum which embodies the above principles of adaptation will be loyal to the God-given nature of the child, and to the Catholic Faith and Doctrine of a God-given Church.

(*a*) It will present truth, *topically; i. e.,* singly, and separately (*not* systematically, historically, logically, or theologically).

(*b*) Each separate truth taught will, in reality, be a part of the Church's system of truth.

(*c*) Each truth taught will be selected to meet the *actual needs* of the child at the age in which it is taught.

(*d*) The method of presenting the truth will be decided by the child's actual capacity, individual experience, and spontaneous interests.

What, then, shall we teach the child first? This is really a momentous question. Something must come first, and that which comes first into a child's mind usually makes the most abiding impression. Whatever enters first in order, and time, stands in the child's mind as first in importance. Therefore the truths which the child "actually needs" are the first and most fundamental truths of Christianity; provided that he has the capacity to understand them.

The first truth of all is God, His being and His nature. Can this most important of all truths be taught to a little child? It can, *if we employ right methods.* We cannot teach the truth to a child by spiritual methods, or ethical, or logical, or theological methods. To attempt to do so is to waste our time and to destroy the wayward, but real, religious impulses of the child. There is only one door open to us. Ours must be the experimental method. We must teach the child to know "The Unknown God" through his own limited knowledge and limited experience. "But the young child knows nothing outside of his own home, and dooryard!" That is true; therefore in his own home and yard we must begin our instruction. This locality is also the birthplace of his spontaneous interests. He is intensely interested in himself, his parents, and his food; his grass and flowers, his leaves, and sand, and pebbles. All these touch *him,* do they not also touch God? Cannot we learn how to use them to build a bridge from the heart of this wondering little soul to the heart of his Creator?

In actual experience, the teacher will usually find that the smallest child in her class already knows about God; and that what the child needs is to know the nature of God, to know God as his ever-loving Father in Heaven. A child is a spiritual being, and as such *spiritually feels* before he can mentally express anything. No one knows how early a child instinctively feels in his spiritual nature that there is a Divine Being. It is, however, a sad fact that God is often so grossly and materialistically presented to children that they do not recognize this theological Deity as the same Mysterious Being they have felt in their little souls.

The experience of Helen Keller is wonderfully inter-

esting in this particular. Born blind, deaf, and speechless, she was, after years of patient toil, given a knowledge of physical things. No attempt was made to impart a knowledge of God lest her materialistic conceptions should debase Him. When old enough to understand and think, she was taken to Bishop Phillips Brooks to be given her first lesson on God. Her face showed the deep interest with which the instruction was being received. Yet at its close she wrote, "I have always known there was a God, but I did not know His name."

Because the child is a soul "made for God," he always has in his spiritual consciousness more than he can name or interpret. He undoubtedly very early experiences God-ward emotions of awe, of reverence, and of devotion; but, not understanding them, he is likely at first to express them in what *we* call idolatry, materialism, credulity, or fetichism. If he lives in a worshipful atmosphere, he imitates the devout conduct of those around him, and by entering into their activity is able partially to interpret to himself emotions which earlier he was not able to understand. For these reasons, the *first* thing to teach a child on entering a beginners' class is the words of a simple prayer, such as "Now I lay me," and also how to kneel and join in the worship of the School.

The Course of Instruction for beginners must be topical and should be on the love, goodness, kindness, and power of our Father in Heaven. (*a*) *Our definite aim* should be the development of a kind, joyous, loving, and obedient child. (*b*) *Our method* should be informative, suggestive, and imitative or self-active. (*c*) *Our material* should be wonder-stories from the Old Testa-

ment, from the life of Jesus; from nature and classic literature; and may well include the best fairy stories from German authors; and stories of childhood from real life; with plenty of music, action exercises, and memory material from Bible, Hymnal, and Prayer Book. In the use of this material each teacher should have a large liberty of selection, for only in this way can she adapt her work to her class, usually between four and six years old, and also make her material fit the needs of individual pupils.

The first lesson may well be on the power and goodness of God. This and every other lesson must begin within the child's experience and his spontaneous interests. His food is dear to him, his parents are precious to him; and both are the objects of God's creative love. You can, therefore, take his food or his parents as your point of departure from his little world of experience out into the great unknown world of creation. The natural steps will be (*a*) the children before you, and who cares for them? (*b*) Who cares for their parents? (*c*) Who cared for their grandparents? (*d*) The first father and mother, and who cared for them? Now you have prepared them to understand your real story, the story of the Creation of Man (*not* of the world). The story must be told as simply as possible. Use only those portions of Holy Scripture which your children are able to understand. Dwell upon these portions: the wonderful beauty of the Garden (like the thought in *His own* heart); the wonderful beauty and goodness of Adam and Eve (in His own image, *i. e., like Himself*); the perfect happiness of Adam and Eve, because of God's goodness. (Their sin belongs to a much later lesson.)

This Bible story may well be followed by an object

lesson based upon a piece of bread. By frequent questioning, and with a bright story to fill all the gaps in the child's knowledge, the life-story of a piece of bread can be told. The steps are: the bread, the flour from which is was made, the wheat for making the flour, the ground for growing the wheat, the planted seed, the clouds, the rain, the sunshine—each created by God's goodness and power.

Then other lessons on the same truth should be taught by such stories as God caring for baby Moses, for the boy Ishmael, of Israel fed in the Wilderness, of Elijah and the ravens, of Elijah and the oil and meal, etc. In the same way should be told the story of the divine side of everything in which the child is already interested. The water he drinks, the sugar he eats, the flowers he picks, the pebbles he plays with, the sun, moon, and stars he admires; the world's creation story, the story of the Ark that saved Noah, the rainbow and its promise, the Red Sea story, the pillar of fire, the burning bush, and other like stories should follow. Make each story concrete, and complete in itself; make no generalizations. But when the *child* himself says: "Why, teacher, God made *everything!*" you may happily believe that your story lessons have not missed their mark.

Bible story and nature story should follow each other, both being used to teach, and *re-teach* the same truth. In nature there is a revelation of God as real as the one given in Holy Scripture; and while it is incomplete, yet it tells the child plainly much about the wonderful things nearest to him. God has not given the young child the power to read the Written Revelation, but has given him the open picture-book of nature,

and each day his Heavenly Father turns over a leaf and gives him a new picture. Has this truth no lesson for us teachers?

About four months of these story-lessons will lay a good foundation in the children's minds for their first simple memory work in truth and doctrine. Tell, or re-tell, the best Bible story you can find to prepare his mind to understand the first petition of the Lord's Prayer. The next Sunday explain every word of that petition, and then have the children memorize it. In the same manner prepare for, and then teach the first article of the Creed, and the first Commandment. Prepare for the latter by stories of missionaries teaching poor heathen children (do not dwell upon idolatry, or its sin). The children have now begun to learn, and to understand the first truths of the Catechism, but happily they are not aware of it. The older pupils might be able to frighten them if you called it "the Church Catechism."

The children are now ready to learn of *God's Great Love in giving us His Son.* Teach it by stories of The Holy Mother at Nazareth, Saint Mary at Bethlehem, of the Shepherds, of the Wise Men, of Simeon and Anna, of the holy Childhood of Jesus, His manhood's love for little children, for sick children, for lost lambs, for all who were poor, or suffering, or unloved. You are now ready by a special story to prepare for, and teach the children the second article of the Creed, the second petition of the Lord's Prayer, and the *first* half of the "Great Commandment" of Christ, and also the twenty-third Psalm, from the Prayer Book.

The next four months should be devoted to the *Duty of Obedience.* It has of course been touched upon in previous stories as opportunity offered. Now all stories

are to be selected, and told to emphasize this fundamental duty; which is more sadly lacking among American children than those of any other nation. Such Bible stories as Jesus' boyhood obedience, His obedience at the Jordan, Adam's disobedience in Eden, the Heavenly Father's sorrow in Eden and joy at the Jordan; the obedience of Noah, of Abraham, childhood of Moses, of Samuel, of David, the contrasting story of Cain and Abel with emphasis on Abel and God's love (not penalty), Daniel's obedience, and like stories from the Bible and also from the missionary fields of to-day, which closely reproduce many Old Testament conditions.

Loving and Helping Others may well be the subject next presented, following the same method as before—such stories as Rebekah at the well, the captive maid, and Naaman, Ruth and Naomi, the little lad who helped feed the five thousand, the Widow of Zarephath helping the Prophet, Christ and the Nobleman's Son, the good Samaritan, David sparing Saul, Christ at Nain, Christ walking on the water to the Apostles. To these may be added like stories from the Acts of the Apostles, the Lives of the Saints, and the modern Missionary field. Memory work may well include the third, fourth, and fifth petition of the Lord's Prayer, and the second half of Christ's Summary of the Law. These, first prepared for by story, then explained, and afterwards taught; with previous work reviewed (for what is learned easily is forgotten easily), will occupy several months.

The next few months may be spent on the remainder of the Lord's Prayer, each petition being prepared for by carefully selected stories, then explained, and then taught. Temptation can be illustrated by the testing of Daniel, of Joseph imprisoned in Egypt, and of Christ

Some of the simpler hymns for *explained* and taught. Such hymns as 534, 560, 550, 562, 563, 567, 578, ily memorized. Hymns impress the g than creeds, and we should make a than we now do. (See pages 86-88.)

r in the Kindergarten should review t parts of its work, and then continue thods of the preceding two years. Life of Christ, following the lines of d, may be the year's subject. The nect the teaching of the stories with he Creed. The Holy Ghost may be plained at this age) by the story of the same way biographical incidents fe and worship from the Acts of the mple stories of the early saints (not Church will best give the children a "The Holy Catholic Church." When hed, the child ought to be able to repeat within his own natural limitations, saying; as well as having some idea of parts of his Saviour's life among men.

uted this portion of the course of study le fulness of detail, because it is con- st difficult part, and the one on which her will find the fewest Churchly helps. it is the most important period in the d, and therefore the one in which it is rtant that we should lay a good founda- bsequent studies.

her's Preparation for Teaching should be and prayer, and faithful study can possibly

make it. We may study without teaching, but we cannot teach without studying. There are no souls in the school so sensitive, and so responsive to every touch, as those of the Beginners' class. Your method is a story. Your aim is to paint a vivid picture of God's truth upon the mind of the child, and so do it as to warm his heart, and move him to action. Every story you may select has many sides; the side you want to study is the *child's* side. Every story contains many truths; your truth is the one your *children most need.* We will suppose that your story is selected. Now, before you begin to study it you must definitely answer these questions:

(*a*) *What am I Going to Tell this Story For?* Did you ever try to walk a straight line in the snow, or on the sand? There is only one way to do it, we must keep our eyes fixed upon our destination, on the *end* of the line; then each step will take care of itself. Knowing the *purpose* of your story-telling you know also the part of the picture on which the *main* emphasis should fall; and also how you will use the secondary truths, and pictures of the story to emphasize its *one* main truth. Remember you are preparing to paint a word picture which shall give the children a real vision of truth. They want it, they like to see things; if not with outward eyes then with the eye of the imagination. They love to live in the "make-believe"; to make pictures, moving pictures, for their own pleasure. They will gladly help you to form your picture if you will only ask them questions. And what a child *sees,* story, or miracle, or parable, becomes to him a living, and a remembered reality.

(*b*) *But What Do My Children Already Know* about this truth I want to teach? They must know

something about it or there is no use in your telling it. A boy picked up an article on the table. "Put it down," said his mother, "that is not for small boys." He obeyed, but said: "Isn't there a small boy end to it?" There is no small boy end to metaphysical or theological statements. There is, however, always a small boy end to every story; and that is the end with which *you* must make your start.

(*c*) *What is There in My Children's Life Like the Life in the Story?* Children are very imaginative, they love a wonder story; yet we must remember that nothing is wonderful except by comparison with the commonplace in our own lives. The life in the story and the daily life of the children must have some things in common, and they must be made to see it, or they will fail to understand the story.

(*d*) *What Have They Seen Like the Scenery of the Story?* Everything happens somewhere. The event that happened nowhere, is the event that never happened. The more well-known scenery and familiar background you can use in your story the more vivid it will be.

(*e*) *With What Incidents* (like those in the story), *Are My Children Familiar?* The vividness of the story depends upon the number of its "likes." Recall how constantly Christ told of the *likeness* between the earthly and the heavenly truth. After we have written out the *answers* to the above five questions, and not before, we are ready to begin studying our story.

Let us take the story of the Creation of Man and apply to it the five questions named above. We are "going to tell it for" (*a*) the purpose of making real to

the children *God's power, goodness, and love in creating* (*not* "mankind," small children know nothing of generalizations) *our first parents.* Now let us study Gen. 1:26 to end, and 2:7, 8, 9 (first half), 15, 16, and 20 (first half). But why not all of the first two chapters? Because children are not adults. We are to tell only the child's side of the story, and that side for one, definite purpose. Everything else at this stage of instruction is left out for the sake of unity, and of adaptation to the child's limitations.

Now we read these verses carefully, questioning the meaning of every detail; we read them over, and over, and over again, until we can shut our eyes and *see* the garden and all it contains. Then we turn to some commentary for additional information, but only that which the *children* need, and which helps us to think more, and see more in the Bible narrative. For what we can see, and only what *we* see, can we make others see. (*b*) Our children "already know" a father, so in that way we must speak of God; they "already know" a garden, so we must speak of Eden; they know fruit, and flowers, and animals, sun, and moon, and stars, therefore these must be a part of our seeing. (*c*) The life of the child is like the life of Adam and Eve in its love of nature, its love of father and mother, its love of all that makes one pure, and good, and happy; these life likenesses we must also see in *our* Eden-vision.

(*d*) Our children have seen in this neighborhood, such and such "scenery," *i. e.,* parks, gardens, groves, streams, and lakes; those of Eden were "like" them, only far more beautiful. These also must be made a part of the background of the vision we are preparing to give the children. (*e*) The incidents of our story, like their own experience, include men taking care of gar-

dens, having tame animals, and commanding animals to obey them. They have walked in sunshine and woodland, rested in the shade, picked, or seen, flowers and fruit, have heard their father's voice in field or garden, and were glad to run and meet him. These incidents also must be a part of our story. And in speaking of them we should also remember that Adam and Eve were in knowledge and experience only children, and that all that a pure, sweet, loving, obedient child would do we have a right to speak of our first parents doing. I was, at first, surprised to find that young children usually think of Adam and Eve as children like themselves; yet, in this conception, are they not morally correct?

Our preparation must include more than we expect to use. Children are perambulating interrogation points; they will ask wonderfully difficult questions, and we must allow them to do so if we want their interest. It would be like a child to ask: "What does God look like?" It is best to give an answer; it will necessarily be a partial truth to meet the child's limitations, but it must be correct as far as it goes. A picture of Christ as "the Good Shepherd" is the best to be shown as God's image; for older children the first half of St. Matt. 28: 3 is literally true of God's appearance to mortal eyes.

The Teacher's Teaching Plan is not the same as her notes of preparation. The notes are mainly for herself, the plan is for her pupils. Often the order of the teaching plan is the reverse order of the teacher's notes. Why? Because the notes usually begin at the adult end, and the plan must begin at the "small-boy end." His end, therefore, must be our introduction, and *his* point of view must decide our method of telling the

story. Therefore it must be (1) Scenic, picturesque, suggestive, so as to appeal to his imagination. It must be (2) Dramatic, presented with action, and dialogue. It must have (3) Movement, the trend of all its elements being towards one pre-determined end. (4) It must have a crisis, or climax, in which the story culminates. And all these we find in our notes of preparation. Now let us rearrange them and make our teaching plan.

The first thing is to secure *a point of contact* between the truth in our minds, and some truth already in the child's mind. If we start off without it, we may tell our story but the children will not get it; they will only get the fidgets, and their conduct will prove it. What, then, shall be our point of contact? What shall be the link that connects our thought with the child's? How shall we lay a foundation on which to build their interest in the whole lesson? These are all the same question, and the answer is: Some truth, or thought, or emotion *already active* in the mind of the child.

We will begin, then, by asking, "How many children have a father? a mother? a grandfather? a grandmother?" Answering these questions will move their thoughts and feelings towards the subject of our story, and enable us to announce their title of it, "The Story of the First Father and Mother that ever lived." Now (1) we will paint the garden. But first we must find by questioning what they know about beautiful scenery close at hand, so as to get in all the possible, suggestive "likes." Also (later in the story) ask their favorite flowers and put them in the picture, with the birds and animals. Then (2) we must paint the (unpaintable) goodness of Him who made the Garden and all the beauty, the *outward* goodness and beauty of the garden

being used as the picture and the image of His own beautiful thoughts, and pure and holy character. Then His wanting to *share* His garden with others, all the beautiful birds and tame animals not being enough to fill His heart, His talk with Himself about making man, all showing the generosity and goodness of the Heavenly Father. Then (3) the creation of man and woman, *both* from dust, and both given a part of their Heavenly Father's life; and (4) their *perfect happiness* with God for their Father and Teacher and Friend.

Make a brief plan of the above on the back of a visiting card, and carry it to the class; having it is a help. But *do not* look at it—unless your children get so interested, and ask so many questions that you become so absorbed in *them* that you lose the thread of the story. Indicate, near the middle of the story, where you will rest them by *instructive activity; e. g.,* after the garden has been painted they can stand, as trees, with outstretched branches (arms) protecting the animals who seek their shade; then with upright branches, swaying in the wind; and then, as children, they can pick up the fallen fruit to refresh them during the last half of the story. Put at the top of the card—The Moral must, by suggestion, be *woven into the story,* not tagged on at its end.

The purpose of all instruction is action; therefore ask them to re-tell the story at home, and remind them that you will ask them to tell you the story on the following Sunday. The subject of the story, the garden, and its contents; the Owner and His character; what He did, and its result; each should be the subject of separate questions. And no child's answer should be considered so perfect that others are not asked to add to it. The review will not only help the child, it will

help you, perhaps more. You may be surprised at how well some pupils have grasped your instruction. You certainly will be surprised at how poorly or perversely your words have been understood by others. What all pupils remember well, tells you in what all were most interested. If it be the same part which you tried to make vivid, it is (in a large measure) the reflection of your own interest. If the part which had the most of their interest is not the one which most appealed to you, then you will know that yours was *not the child's* point of view, and therefore was (probably) not the best point of view *for them.*

An Object Story from Nature follows the same principles and general method of any other story. Suppose we are telling "The Story of how our Heavenly Father feeds us." We study our chapter from nature in the same way, and for the same end, that we did the one from the Bible. We plan to have our object ready several weeks ahead, that is all. You make your plan, beginning not at the Creator (that is the adult end) but at the piece of bread (the child's end). Our point of contact is secured by such questions as: "What have I in my hand?" "A slice of bread?" Tell them what it does for their bodies. "What is it made of?" Tell them how many things flour makes for children. "What is flour made of?" Pass a bottle of wheat grains around the class, and tell how and why it is ground. "Where does wheat come from?" Show a flower-pot of earth, and tell how the ground is made ready. "What does it grow from?" Show the seed-wheat and describe its planting. (Let them walk around the room, sowing imaginary wheat.) "How does it grow?" From your prepared flower-pot pull up some growing plants, show-

ing them the wheat at the root, and describe its growth. "What makes it grow?" Tell of the rain, and the dew. "What else does it need to grow?" The sunshine on the growing wheat in the flower-pot replies, and helps you tell how grass and flowers, as well as wheat, live and grow. "What grows from each grain of sown wheat?" Have some full wheat ears on the stalks to show to the children. (The city teacher will find them at the undertaker's.) "Who made the sun?"

Then on the following Sunday, after the review of the story, reverse the questioning: Who made the sun? the rain? the ground? the seed? Who made the man that planted the seed? the one that made the flour? the one that cooked the bread? Who made us who eat it? These brief outlines will give you a concrete idea of the general method. Your own particular method should be decided by the capacity of your pupils, the nature of your story, and your own talents. If you adapt yourself to these conditions, you will *not* tell all your stories in the same way. If you are doing so, there is something wrong in your method.

A very helpful teachers' manual, with methods, suggestions, pictures, and music for this grade is "One Year of Sunday School Lessons for Young Children," by Miss F. U. Palmer. "The Story of the Bible," by J. L. Hurlbut, will greatly aid the untrained teacher. For the teacher's own preparation, nothing is better than (verbal) "Picture Work," by Dr. Hervey, to which I owe much. On the 23d Psalm study "The Song of our Syrian Guest" until the Psalm becomes to you a beautiful mental picture.

THE PRIMARY GRADE (age six to nine years) corresponds with the primary grade in the public school.

It should be divided into two or more classes, according to the number and advancement of the pupils. If possible, this grade should be separated from the kindergarten, and have its own room and its special educational apparatus.

This is the *Age of Imitation.* Physical activity still dominates the child; even his ideas are not fully separated from their objects. For example a map of Palestine, four inches by eight, would be likely to give him the idea that the country was just the size of the map. The picture of a camel, or of any other object which he had not seen, would be more liable to convey wrong ideas than right ones. Yet in his relation to the human life and activity of which he is a part, he knows instinctively much that he does not understand, and feels even more than he knows. His mental powers have developed, his activity is more intentional, and he is more influenced by others. His spontaneous imitation includes everything, deeds and words, dress and manners.

His moral nature is undeveloped but is wide open to suggestion and example. Interest in *others* is growing rapidly. Also in all things which come within the range of seeing, hearing, and feeling. All this is a call for special instruction. Imitation rightly directed becomes a power in education. Harmful emotions can be led to higher levels, and to religious modes of expression. Fear can be softened to awe which, with the addition of love, becomes devotion. Selfish anger can be changed to righteous indignation for the wrongs of others, and hate turned against all that is vile and wicked.

The Course of Instruction should be topical, following the lines and methods of the preceding grade (pages 121-5), but broader, to satisfy the hunger of the pupil's increasing mental appetite. His new interest in others (in the latter part of this period) calls for lessons in biography which teach new duties to others. His growing sense of an authority outside himself, needs to be strengthened by lessons on God's authority, and human obedience. He is becoming more conscious of religious emotions. They are, however, not strong enough to stand alone, and should be treated as a part of his general moral duty. His sense of the supernatural is stronger, the miracle helps him to understand God's power.

Our Educational Appeal can be made to the pupil's larger general intelligence; to more reliable sense perceptions of life, and the things which minister to it; to his new moral sense of duty to others; to his stronger imagination which helps him to feel the grandeur of God's power, and the beauty and sublimity of His handiwork.

Our Method should be informative, and, still more largely, suggestive. A healthy boy does not want his teacher to climb the tree and hand him the apples; the boy delights to climb and get the fruit for himself. Even if he be too small to climb, he only asks his teacher to pull down the limb; picking the fruit he enjoys as much as eating. That is why one truth *suggested* by his teacher, and mentally picked by the boy himself, is worth more to him than ten truths gathered and delivered to him. The child has now come

to an age when the teacher should teach with authority; not his own authority, but that of God's Son, and God's Church.

Our Lesson Material, from nature and the Bible, while still topical, may well have more of a serial character, a short series of lessons being devoted to a single Old Testament biography. In the second year, masterpieces from Biblical and other literature may be read to the children. The first *historical* course on the Life of Christ may be given in the last year of this grade. It should be presented simply, on its human side, and in the everyday language of the first three Gospels. Theological terminology, or the profound spiritual conceptions of St. John will only mystify the children. Your true aim is, not to have the pupils mentally understand the nature of Christ, but to have the Saviour enshrined in each child's heart. It is better to speak of Jesus as "God's only Son," it *suggests* what each child is slowly approaching, a loving conception of Christ's divinity. Let this, and every like truth, *grow* naturally in the heart of the child; do not force it. Some day your pupil will make glad your heart by the discovery of a sublime truth. "Teacher, if Jesus is God's only Son, isn't He just like His Father?" "Isn't He also God?" A truth which the child has been led up to, and allowed to grow into, becomes a part of his *life,* for time and for eternity.

The Purpose of Instruction in this Grade is so to educate *the conscience* and the whole moral nature, that the child, being impressed with a deep sense of God's authority and love, shall become obedient to God, helpful to others, and so, in right doing, find his own happiness.

THE FIRST YEAR STORIES should teach that God is the Father of *all;* that His Son is the Helper and Saviour of *all,* and that He has given His Church and Holy Word for *all.*

Activity: Outline picture cards to color, or to sew, in connection with the stories.

Memory Work: Psalms 67 and 121, from Prayer Book explained and taught; such hymns as 49, 112, 516, 535, 544, 553. Prepare for Eighth Commandment by the story of Gehazi, Achan, and Joseph's brethren; then explain and teach it. In like manner prepare for, explain, and teach the second, third, and fourth Commandments; also teach the names of the historical books of the New Testament.

THE SECOND YEAR STORIES should be on "Persons who have walked with God"; that is, the presentation of concrete, individual examples of obedience, righteousness, and helpfulness, which are worthy models for the child's strong imitative tendency.

Memory Work: The names of the historical books of the Old Testament and the unlearned names of the New Testament books. Also names of the seasons of the Christian Year, with reviews of the stories which relate the great events which it commemorates. Psalms 24 and 19. Hymns 11 and 537. The learning of new hymns and canticles should, as far as possible, be connected topically with the story work.

Activity: The same as in first year; adding what is most important, the actual helping of others.

THE THIRD YEAR STORIES are on the Life of Christ. These should follow each other in chronological order;

but *no* attempt should be made to teach the children chronology, or the progressive development of Christ's work. The purpose of the stories is to make the child realize that God's only Son lived His perfect life, wholly for *others.*

Memory Work: Such doctrinal hymns as 149, 153, 379, 383, 491, 254. The Beatitudes. The Catechism to the Commandments. Everything explained and illustrated before it is taught.

Activity: In class work, and outside benevolence, following the general lines of the second year.

THE TEACHER'S PREPARATION for teaching is the same intellectually as in the Kindergarten grades (see pages 121-8), with an added care and thoroughness of preparation to meet the increased and growing intelligence of the pupils. The child who said her text was "Children, obey your parents, and do it quick," was not as far out of the way as one might think. The first part was from the page of God's Word, and the other, from the nature of God's Child. We need to study both revelations. If you are well prepared to teach, you will "do it quick." The teacher who stands before her class alert and full of life, will hold the quick eyes, quick ears, and restless attention of her children.

Your children's imaginations are as quick as their feet; that is why the girls like fairy stories, and the boys wonder books. Read the books they like and so prepare your own imagination to appeal to theirs. Your children are very sensitive. You are holding before them the highest ideals: the Son of God, the Men who walked with God. The children will measure their own conduct by these ideals. They will also measure your con-

duct by the same standard. It is a shock to a child to see, or *think,* that the teacher does not live what she teaches. A certain act may be allowable, but what effect will it have on my children? Your children are beginning to realize that some things are holy. Utter the names of each Person of the Trinity, and speak of God's Church, God's Book, God's House, and God's Day in such a manner that the children shall naturally and unconsciously speak of them with the same reverence.

Your pupils are in the public schools five days a week—what are they studying there? Facts, earthly facts, materialistic facts, separated and kept apart from God, and from all His spiritual, moral, and eternal truth. It becomes our duty, therefore, to study the text books the children are obliged to study, and to be prepared to so use the children's material knowledge as to counteract the deadening effect upon tender souls of an education that leaves God out of the curriculum. We must try each Sunday to so supplement and transform the week-day teaching of material things that to our children, earth and sky, matter and mind shall not be godless but God-full and heaven-full; and that our children, seeing in material things the power and love of their Heavenly Father, may joyously sing, "O all ye works of the Lord, bless ye the Lord, praise Him and magnify Him for ever."

Helpful Books for the Teacher are (by Churchmen): "First Lessons on the Church Catechism," Miss Croom; "Teaching the Catechism," Miss Ward (the first is for the younger, the second for the older children; they are excellent manuals, both in matter and method); "The Church Year," by the Bishop of Pitts-

burgh; "Bible Lessons on the Christian Year," Primary Grade, by Dr. Gwynne. Non-Church books: The *Primary* Teacher's Helper on "Old Testament Truths and Stories"; the same Helper on "Gospel Stories"; "Bible Lessons for Little Beginners," Mrs. Haven (two series). These books are good in method and admirable in matter; from them the Church teacher can make selections to fit her own course of instruction. The head of the department will find Black's "Practical Primary Plans" full of helpful suggestions, many of which can be adapted to Church methods.

For the Children there are Bible pictures for a penny each, to be studied and explained for a review. Outline Bible pictures to be colored. Kindergarten sewing cards, including the Commandments, for the younger pupils; and cards to assist in learning the names of the books of the Bible. Remember children love pictures, and like to make collections; help them to love holy pictures, and to make good collections.

The Teacher's Teaching Methods will follow the main lines of the Kindergarten Grade. (Read pages 121-8.) The few changes we need to make in order to adapt our work to the increased understanding of the children are best discovered by talking with, and studying the children themselves.

You will teach the same truth many times, for only so will you make a lasting impression; but it must be taught by many stories, not by one story, in one old way. The teacher said: "I will now tell you a wonderful story"; but, a few minutes later, a restless child said: "Oh, it's the same old story of Moses in the bulrushes!"

Had the teacher asked the children to *tell her* the story, they would have been full of attention, each one eager to make an addition to another's imperfect narrative.

Biblical Geography is one advance which the last year of this grade calls for. In our instruction we may use small relief maps of Palestine, or small outline maps, to be colored and filled in by the children. Or we can learn how to make a sand map; which the children can be encouraged to copy on their home grounds. This method is the most interesting one for the pupils; they love to see things grow. Take a few minutes each Sunday for a special lesson which shall connect the land to some of the principal persons, whose life stories you have already told the children. Abraham and Lot, with the Dead Sea; Jacob with Bethel; Deborah and Barak with the plain of Esdraelon; David with Bethlehem and Jerusalem, and John the Baptist with the Jordan. Then do the same for the story of the Christ. "Lessons in the Geography of Palestine," Dr. Bradner, with Teacher's Aid, is inexpensive and helpful.

CHAPTER IX.

MAIN SCHOOL GRADES.

"For precept must be upon precept; precept upon precept."
—Isaiah.

JUNIOR CLASSES. Children from about nine to twelve years. (Corresponding to the Grammar School grades in secular instruction.) This, above all others, is *The Age of Habit.* Up to this time the child's activity has been largely individual, now it becomes social activity. The imitative impulse is still strong, and includes the words, deeds, ideals, manners, and morals of his older associates; and their habits, good or bad, soon become his habits. This habit-forming tendency is intensified by the rapidly increasing activity of his physical senses, and the development of his mental powers. Independence in thought and judgment is developing; and, happily for the child, and for his teacher, there is also an awakening of conscience, and of a sense of personal responsibility.

The General Interests of the child are much broader than in the preceding grades, and we must plan to util-

ize them. The children are interested in making collections of flowers, minerals, coins, stamps, and other curiosities. It is not difficult to turn this interest towards Biblical objects. Competitive games and contests arouse them; so should the effort to surpass their old Sunday School records. "Fair play" is constantly on their lips in their games. At no other time are they so sensitive to injustice, and at no other age will the injustice of a teacher do so much moral harm. Their new and strong social interests cannot be safeguarded by being separated from evil. They call to teacher and pastor to provide healthy and elevating social companionship in Church organizations.

The Intellectual Interests of the child are increasing and widening to keep pace with the brain's development. There is a decided interest in reading. This is an appeal for a good Sunday School library; yes, and even more, for wise and loving guidance in the choice of books. Indirect guidance is best. To say, "Do not read that book," or "You must avoid that class of books," is to increase the curiosity of the average boy to see what is in them. To carefully praise a good book and tell one or two of its striking incidents, will excite the boy's desire to read it. The boy's interest is grasped strongly by everything that belongs to the active and realistic side of life. Personal exploits, biographies of heroic characters, history presented as dramatic action and adventure, these all unite to create a new interest in Bible history and biography. And, through connection with them, an interest also in Biblical geography, in manners and customs, and in the social and religious life of the historical books. This same interest extends to stories of pioneering, adventure, and invention, and

calls for the use of the records of missionary heroism as material for instruction in Christian courage.

Religious Interest is real, but the child is still incapable of abstract or theological thought. The dark and fearful doctrines of sin, and future penalty, are not realities to children; their own healthy lives are too full of a happy present, and the hope of a more joyous future. Their growing sense of moral responsibility gives them an idea of the justice of future rewards and penalties, but how to get the most out of to-day dominates their thought. Careful questioning will show that they have grasped the idea of God as just Judge, and are trying to harmonize this new truth with earlier religious conceptions. If truth has been forced upon them in theological forms, their minds are now apt to be filled with all sorts of crude and absurd conceptions, which need gentle and sympathetic correction. At this period, above all others, we must be very careful not to offend one of Christ's little ones. A child ridiculed, or treated with contempt between the age of ten and twelve receives a blow that he never forgets, and often a moral injury that he never fully outgrows.

The sensitiveness of a child to devotional impressions, which begins about his tenth birthday, brings to him new opportunities; to his spiritual teachers, a new and great responsibility. In his earlier years, the worship of the Sunday School, and the Children's Church, gave him such means of approach to God as he was able to understand. If he has been taught in them to worship God in truth and sincerity he is now fitted to take a new devotional step, to begin his preparation for understanding the highest and holiest worship of the Church.

The Holy Eucharist is too sacred a service to be thrust into a child's life before he is fitted, by his experience in simpler worship, to appreciate in some measure its exalted spiritual character. A child cannot be present at a Celebration without his imaginations being moved, and his mind impressed. If he be a young child, or one who has received no home training in habits of devotion, it is quite certain that the impression which he receives is not the one which the average adult would receive. What this service means to a child, depends not upon the service's inherent holiness, but upon the development of the child's religious experience and perception.

"The guests of a summer hotel were entertained one evening with recitations by an expert of the platform. The children in the front row of seats exhibited varying degrees of interest, rising at times to extreme demonstrations of delight. Later I found that the poem which drew from them the loudest plaudits, was not only one beyond their comprehension, but was entirely beyond their recall, while another, which had absorbed them less, was remembered. In the first poem the only thing on their plane of experience was the dramatic action, while the latter poem touched them at a point of contact with their own lives" (Dubois).

This pedagogical principle is as true of the dramatic activity of a teacher or preacher, and the devotional activity of a celebrant, as it is of the oratorical activity of a public reader; what a child receives from teaching of any kind, depends upon the nature and preparedness or unpreparedness of the child.

Bishop Lawrence has well said: "Great as is the influence of worthy preaching to children, I am not sure that the influence of worthy forms of worship is

not greater; for there is in them a strong appeal to that most potent of factors, a child's imagination. We, children of the Reformation, in our reaction against the abuses of teaching by the rites and ceremonies of the Church, do not begin to realize the worth and power of these rites and ceremonies in kindling the imagination of children, and teaching them the truths of the Gospel."

The sacred helpfulness of the Holy Communion is too great to be kept out of a child's life after he is prepared, even in childhood's measure, to perceive the spiritual ideas, and accept the spiritual realities which its devotional forms protect and conserve. This devotional awakening begins about the tenth year. The earnest teacher should watch for it, and be prepared to mold it into holy activity. Invite the child to accompany you to an early Celebration. In a brief and loving instruction, prepare him to understand and follow the Prayer Book service. And, as he kneels beside you in the holy atmosphere of Christ's blessed service, be sure that your own example is such as will help him to feel, and worship, even where he cannot fully understand. Surely it is better that a child's first ideas of the Holy Eucharist should come to him from a devout mother or teacher than from other children. Thus coming into his life in the first hour of his awakening to devotional perceptions, this sacred service cannot but hasten, and help prepare him for the time when he also shall become a devout communicant of Christ's Holy Church.

The right Lesson Material is plainly indicated by the child's natural interests, and moral needs. He is hungry for reality, he wants to be certain. The fairy story is fast losing its interest: "Is it true?" is now

his frequent question. Lessons, and illustrations based on the facts of natural science make a deep impression. The facts of Old and New Testament History meet the same desire for certainty. Secular and ecclesiastical history may well be used for side-lights, or instructive parallels to the characters of Holy Writ. Lessons from the dramatic side of missions appeal to the child's growing hero-worship, and also give him something more and better than he seeks. The Commandments and the Book of Proverbs offer to children of this period the definite rules of conduct which they are seeking to shape for themselves. And their rapidly developing respect for authority, coupled with their desires for definite truth, points to this age as the one in which to teach them the great *facts* of the Apostles' Creed. Its doctrines belong to the next grade.

Memory Work should find a place in all lesson material, for at no other age is memory more active. Indeed it is doubtful if anyone, except the fully trained man, ever again finds memory as receptive as it is now. Selected passages from the Bible, simple and devotional (not dogmatic) collects from the Prayer Book, choice selections from the Hymnal, should be used liberally. But they must be *wisely selected,* for even right things wrongly used do more harm than good. The selections should be those which already have associations in the mind of the child; and such as the child *now* needs. The best way to provide for the child's future needs is to meet present ones. In every case the main *idea* of the passage should be explained before the words are learned. Words without ideas are empty. To require a child to learn Bible texts which he does not understand, in brain or heart, is an unspiritual act, and often makes the child dislike the Word of God. The same is

true of the Prayer Book. There has been too much promiscuous learning of the "Collect for the Day." Committing devotional words without knowing their meaning is an undevout proceeding; and knowing the words of holy prayers and *not using* them, is an incentive to unprayerfulness. There are many collects which a child can understand, and which express the desires and needs of childhood; encourage your pupils to commit them, and to *use* them. When the collect is not adapted to the needs of childhood, make a selection from the Gospel for the day.

JUNIOR CLASSES. COURSE OF INSTRUCTION. *Age nine to ten.* This is the transition period from topical to systematic teaching. The Bible is now to be taught not as separate stories, but as sacred history, in which the earlier stories reappear in their logical order and connection.

(*a*) An *outline* study of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy may be given in the form of Biographical Lessons on the prominent characters of this period. The purpose of the instruction being to emphasize the truth that God guides, and rules His people; blessing the obedient, and punishing the wicked. A six months' course.

(*b*) An *outline* study of the Life and Work of Joshua, as foreshadowing the Life and Work of Christ. A four months' course.

Missionary stories, and biographies of Alexander Mackay, David Livingstone, and like heroic workers for Christ.

Memory Work: The names of the Books of the Bible. The Catechism from the beginning to the end

of the Commandments. The canticles of Morning and Evening Prayer. Selected hymns, such as 412, 452, 505, 507, 540, 522.

INSTRUCTION: *Age ten to eleven.* (*a*) An outline study of the Life of Our Lord; with constant reference to the preceding year's lessons on Joshua, and earlier lessons on the Creed, to show the unity of Bible and Church teaching. (*b*) Missionary Stories and Biographies, Bishops Selwyn, Patteson, and early American Missionaries.

(*c*) *Memory Work.* Appropriate selections from Proverbs which, in brief form, teach the truths named in "My Duty to God" and "My Duty to my Neighbor." The *Gloria in Excelsis;* Psalms 1 and 15, and Hymns 261, 319, 503, 509, 542, 556, 560, or others like them.

INSTRUCTION: *Age from eleven to twelve.* Subject: God's Church, both under the Old Covenant and the New, is a Visible Body, offering to God acceptable worship through earthly means.

(*a*) Review the Life of Moses, with special reference to the devotional commands of God, the building of the Tabernacle, and the ordering of its worship. An *outline study* of the Book of Judges, and the biographies of Samuel, Saul, and David. *The Moral Purpose* being to make clear the truth that right worship, and right serving of God result in right living, true character, and true happiness; and that neglect of God's worship and God's work, results in wrong lives, unhappiness, and punishment. Five months' course.

(*b*) An outline study of the early chapters of the Acts of the Apostles, using the biographies of St. Peter

and his associates to teach the history, worship, and life of God's Church, in Jerusalem, Samaria, and Syria. *Purpose,* the same as above noted. Five months' course.

(*c*) *Missions,* China, Neesima, and Japan; biographies and histories.

(*d*) *Memory Work:* The Catechism completed. Explain the meaning of the Sacraments (from Holy Scripture) before teaching their definition. The location of the offices of the Prayer Book, and the meaning of their principal rubrics. The *Te Deum.* Psalm 122.

THE TEACHER'S PREPARATION should include a visit to the grammar grades of the public school, and may well begin there. The teacher *needs* to know just what her pupils are being taught in material things, in order that in her own teaching she may use the same earthly things to illustrate God's care and goodness. Incidentally, her visit will please her pupils, and may also prove helpful in improving her own pedagogical methods.

The home preparation is much the same as in the Primary classes. What is there said of preparing to tell a story is equally true of preparing to give a lesson in biography or history. (See pages 134-5.) The children are now older, more observing, more matter-of-fact. They will ask more reasonable questions. They want information, they want to be *sure;* the teacher must be well up in all her Biblical, historical, and geographical facts; and in the manners and customs, social and religious life of the period covered by the lesson. A ten-year-old child can master more facts than we realize; provided they are well grouped, and vividly presented.

Early in the week read over your lesson and its Bible passages to get a general idea of the ground covered by

your lesson, then let it simmer in a warm corner of your mind while you are at work; or in the odd times between work, if your labor be mental. Always think of the lesson and the class together, and you will be surprised to find how many points of contact there are between the lesson truths and your pupils' needs. Always carry a Sunday School note-book, and while the new thought is hot in your mind, burn it into the book. Do the same with every illustration you see, or hear. Those which you find in your own daily life are far more valuable than those another has found and printed in a book. In all your preparation keep before you the special interests of your children. With each lesson's preparation, re-read the general interests, the mental interests, and the religious interests of this grade (pages 138-41), until they are so fixed in your mind that you cannot forget them. And to them add the individual interests of each member of your class, which, if you have studied your children carefully and sympathetically, no one knows so well as yourself.

TEACHERS' HELPS may easily become teachers' hindrances. But if we honestly read, study, and think over the Inspired Word *first,* then, after using the "help," a second study of the Scriptures will yield a still larger harvest of truth.

Age nine to ten: "The Teacher's Manual of Old Testament Stories" (Bible Study Union), will prove a useful aid. If the pupils' attainments will admit, the "Children's Quarterly" may be put in their hands also, and home work required. "Teaching the Catechism," by Miss Ward, is excellent in matter and method, and "The Apostles' Creed," by H. H. Montgomery, will

instruct the teacher, and also enable him to send his older children to the Bible for farther information.

Age ten to eleven: "The Life of Jesus Christ" (Junior Course), N. Y. S. S. Commission, or "Bible Lessons for the Christian Year" (Junior Grade), by Dr. Gwynne, are both good Church text books. The "Teacher's Manual" on the N. Y. Course, is a real aid. "A Year with Jesus," Junior Quarterly, with Teacher's Manual (Bible Study Union), will aid the teacher in studying the Outline of Christ's Life. The fivefold division and analysis given in "How to Study the Life of Christ," by Dr. Butler, will prove helpful to the teacher. Bishop Beckwith's "Teacher's Companion to the Prayer Book" will enable any faithful teacher to make the Prayer Book itself the best possible text book on the worship of the Church.

Age eleven to twelve: "Old Testament History" (N. Y. S. S. Com.), with "Teacher's Handbook," or an "Outline of Old Testament History," Junior Quarterly, and Teacher's Manual (Bible Study Union). Either of these will prove a valuable help, such lessons being selected as are needed to carry out the purpose of the course. "Stories of Christian Leaders" (N. Y. S. S. Com.), with "Teacher's Handbook" on the same; or "St. Peter and His Training," by Davison; or "The Twelve Apostles," by Milligan; or The Acts of the Apostles in The Handy Commentary, will greatly aid the teacher.

THE TEACHER'S TEACHING PLANS should, first of all, remind him of the special opportunities of this period, and therefore of the special spiritual purpose of his instruction. This is the age of habit-forming, and the moral end of our teaching should be the formation

of holy habits. We must work and pray to form in our pupils the habit of regular private prayer and Bible reading; The habit of regular attendance upon public worship; The habit of alert attention to religious instruction; The habit of memorizing holy words, and rules of conduct; The habit of clear and exact statements of truth and duty; The habit of thinking whatsoever things are pure, good, beautiful, and holy; The habit of prompt and perfect obedience to conscience; The habit of justice, of doing to others whatsoever others are desired to do to us; The habit of working and sacrificing for others, as the only true expression of love for God and man.

The Basis of Appeal in teaching must also be clearly understood. The period is peculiar, and probably more deliberately selfish than any other in the child's life. He is miserly, hoarding everything he can lay hands on. He is a utilitarian. "Does it pay?" is his frequent question. There is a God-given side to this. A reward for faithful work now counts for much: let it be a good book, picture, or something that will bring a moral influence into his life. "It pays," for there *are* God-given rewards of righteousness, and it is right for us to recall them. He is a natural competitor, the feeling of rivalry is strong within him. Yes, and comparison with others may be used to develop self-respect, and personal responsibility. Comparison with the Sinless One is certainly conducive to humility, and the desire to excel in righteousness is itself a righteous desire.

Better yet, we are now able to make a direct appeal to the child's conscience; to his sense of justice, and honor; to the authority of the Word of God with its "thou shalt," or "thou shalt not"; to his respect for his

elders, and their larger experience; to his memory of past mistakes and what they cost him; to his own judgment, and (during the last two years of this period) to his own reason. But our moral appeal must not be tacked on to the end of the instruction; that will destroy nearly all its power for good. It must be indirect, it must be made a part of the instruction, an *inseparable* part of the lesson's meaning; not something which the pupil can listen to, or not, just as he pleases, but something which he feels because he cannot help it. There is only one condition under which a personal religious appeal is proper, and that is when the teacher and the pupil are sitting side by side, alone. And there are times in the life of every child when that condition should be planned for, and the direct appeal should be made with a prayerful gentleness, and an intense longing to help and to save.

THE PUPIL'S CO-OPERATION should be a prominent part of the teaching plan. Good teaching is not preaching. We must plan for the pupil's self-activity, for co-operation between teacher and class. The pupils are old enough now to add much to the interest, and helpfulness of the lesson. The teacher who does not show that he *expects* home work, and class activity, will never get them. We must plan for them in advance.

The whole three years' course is historical and biographical. Right teaching methods will make the pupils more and more attentive to its lessons as time goes on. A week in advance give your pupils the most interesting Bible chapters, or selections, relating to the hero of the lesson, and get them to promise to read the selections right through, just as they would any other story, purely for the *enjoyment* of it. If they come to

you already interested in, and ready to talk about the story, it will make it easy for you to deepen their interest with added information, which will make them see and feel its moral side. It was when His followers came to Him full of the tragic story of the fall of the tower of Siloam, that Christ made them realize that it had a spiritual side also.

After the pupils have become interested in the stories of their heroes, they will become interested in collecting information to make the story more complete. Where did the hero live? (Geography work.) How related to the location of our last story? Who will draw a map of the locality? What was the condition of the country? Its government? Its religion? What were our hero's suroundings? (Scenery, and background of the story.) What were his personal relations? His civil or Church relations? His real character? Do you recall reading anywhere of any other character that resembles him? Who has a picture that will help us to understand the story? (The teacher should plan to have at least one.) The above or like questions (adapted to the ability of the pupil) will help to focus their interest. Each question had better be given to more than one pupil a week in advance. Make them feel that you are depending on them, and they will not often disappoint you. References to the sources of all information desired should be given whenever necessary.

Do not call for too much home work at first. But after your pupils have become interested enough to bring new information to the class, a note-book should be provided for each pupil, in which to record the information gained by himself, from others, or from his teacher's instruction. The teacher should keep such a note-book from the first, and use it in reviewing the

lesson, being sure to ask questions about every item of interest contributed by pupils. After a half-year's work of this sort it will not be difficult to find a pupil with a good note-book, who will write an outline biography of some hero, to be read before the class, after private correction by the teacher. To make this work a success the teacher should secure the coöperation of the pupils' parents. If they will do nothing but present their child with a small Bible dictionary (costing about a dollar), it will be a great help. Such a book was given to me over forty years ago, and its great helpfulness, and even its faded brown binding, are still affectionately remembered.

The teacher's plan should be like a good rubber band — small in size but excellent in quality; very elastic, and so able to meet every reasonable demand. It should bring to the class all the information which the pupils need, and can not, or do not bring. It should be able to omit everything that the children can find out for themselves, or that can be brought to their recollection, or their understanding by wise questioning. In the recitation, take up first the children's contributions to the lesson material, and select from it some incident, fact, or truth which best connects the far-off life of the hero with the life of to-day. Make this connecting link your point of contact by which the lesson story and the class are to be connected by a common interest. Have one and only one, main truth in the lesson, using all other truths to strengthen or illuminate it. This gives unity to the lesson and definiteness of impression to the children. Within this unity make each division distinct. Is your subject the Life of David? Your divisions may be: (i.) The Shepherd Boy. (ii.) The Shepherd Warrior. (iii.) The

Shepherd King. But it would be better to devote a whole lesson to each division, provided that you have secured the interest of your class.

Your lesson cannot be finished during the School hour. Its end is not new truth, but new conduct. If your class work be successful, you will see some small token of it in the lives of your pupils; and also in the life and work of their teacher. We cannot really teach others without teaching ourselves. We cannot improve our teaching unless we sit down with our plan at home, after the recitation, and go over it again to see wherein we did well, wherein we did poorly; and then, refuse to be satisfied until we have found the *cause* and the *cure* of our failure to help the immortal souls committed to our care.

MIDDLE CLASSES. *Pupils from twelve to fifteen years:* (Corresponding to the last two years of the Grammar, and the first two years of the High School grades, in secular instruction.) This period we have named *The Age of Moral Crisis,* for during these years the child enters upon the first stage of adolescence, upon what is morally and spiritually the most critical period of his life. His feelings overbalance his judgment; his emotions are stronger than his will. The dominance of the physical and emotional nature usually makes this period one of timidity or recklessness, of vacillation or excess. His individuality is rapidly developing, he has a keen conception of self-importance and self-ability; he has no desire to be an angel, or a saint; he wants to be a hero; something of the blood and thunder sort.

Yet it does not follow from this that a girl of fourteen, or a boy of fifteen must be permitted to sow a crop of wild oats and reap the harvest of bitter regret. It

does follow that all that our experience has taught us, and all that our Christian love and sympathy can suggest to us, should be done to hold before our pupils as sacred a conception of manhood and womanhood as is enshrined in the Christian Covenant. Never again in the life of the child will the selection of matter, and method of instruction be so important as they are during this period of mental transition and moral crisis.

General Interests are now becoming more comprehensive. Nature, art, the world's work, social life, and (towards the close of the period) religion also claim a share of our pupil's thoughts and attention. He may not speak of his new interests, yet they can be seen in his dress and conduct. His desire for information is strong; his frequent silence comes from pride, not lack of interest. He is anxious to know how his elders have acted, thought, felt in the great affairs of life; but the information must come to him as a young man, not as a boy. Yet he is a boy, at an age when "a boy's will is the wind's will." All of which is a call for us to give definite ideals of life, and stimulating ideals of duty. Yet if we state them didactically, we wound the sensitive pride of his approaching manhood. He wants to find out things for himself; therefore suggestiveness in material, and indirectiveness in application, are essential to effective teaching.

Intellectual Interests are those of the age of chivalry. For him the greatest thing in the world is daring and heroic action. He is reading about them, he is dreaming of them, and both in his reading and his dreaming he is preparing the way for instruction in Christian fearlessness and Christian heroism. He pictures himself a glorious general, or a daring robber; a millionaire,

or an heroic defender of the poor and helpless. A girl of fifteen said, "I like to go off alone and imagine that I am some great person." Our selection of lesson material should help to make these imaginings true in a higher, and nobler sense than they were dreamed.

Religious Interests and Ideals become definite towards the close of this period, and by wise methods of instruction can be made strong and active. Yet of no other interests is pride so likely to keep a boy silent as of those which concern his inner life. He is fast discarding the childish ideas, and credulities of his early years; and in discarding them, he may also throw overboard some of childhood's unquestioning faith. Yet conscience is now stronger than ever, and his doubts are, in reality, the questionings of a growing mind. He is thinking his own thoughts, and creating his own ideals. He believes in heroes, not in hermits. To him the conventional saint is sentimental, or sour-faced, and is the last being he desires to become. The religion that attracts him is not one of dogma, but one of activity. Its ceremonial and its ethical energy both appeal to him. He likes a varied and beautiful service; he desires rules of conduct that are clean-cut, definite, practical, to meet the needs of a boy's week-day temptations. He may not live up to his own ideals, but he expects others to live up to theirs; and if they do so, he respects, and secretly honors them, and will allow them, and them only, to influence his life and conduct.

About the age of fourteen or fifteen, our pupil's interest in private prayer needs to be strengthened. It must be done with devout carefulness, or we may do more harm than good. I know of no better method than that of a young teacher of boys, whose statement

I condense: "One week before a talk on Prayer, and before I have announced the subject, I hand each boy an envelope, saying the contents are confidential, and that I know he will comply, as a personal favor. In each envelope is a note, saying that I am subject to certain temptations (unspecified), that I find my duties at times hard, and that I am liable to discouragement. I request that, in saying his evening prayers, he will mention me to the Heavenly Father, and will continue this until our next meeting. I add, that by carrying out this request he is helping me more than he can fully understand.

"It is remarkable how the boys, aged from fourteen to seventeen—a time when many boys who have been in the habit of daily prayer are gradually relinquishing it —respond to this personal request. Without asking, I discern by the warmth of their greeting, or by some remark, that they are responding to what is, in most cases, an entirely new conception of private prayer— that of praying for someone outside their own family. In some cases boys who have already discontinued daily prayers, are led to resume them.

"When the day comes for the talk on Prayer, all are better prepared to listen and learn from it what I am able to offer. As I have not neglected to bear them in mind daily, a sympathy springs up between us which was not apparent before. A channel to the boy's soul has been opened.

"When I have again arrived at the talk on Prayer, with a new group of boys, I make the same confidential request of them. Furthermore, I remind the last year's pupils of the time when I made the request of them, and ask that now they pray in the same way for the boys (each mentioned by name) who are, within a week,

to have the same talk on Prayer. In this way 'the graduates' renew their grasp on what I had told them before, and I myself am doubly inspired to do my utmost for the spiritual benefit of all the boys."

Such a method is far-reaching in its results, because the teacher gives himself to his pupils. It not only increases a boy's interest in his own prayers, in the need of them; it also teaches him how to be unselfish in his devotions, it enlarges his idea of what prayer is in the private life of a Christian.

The Best Lesson Material is plainly indicated by the pupils' dominant interests and peculiar needs. Probably more than any other this is the age for biographical studies. It may well include Old and New Testament characters. Selected biographies from Church history, and from the world's heroes; including Christian discoverers, pioneers, inventors, and warriors; also the scenic and realistic aspect of Inspired and Christian history; studies in the Age of Chivalry, and, above all, studies in the character, teaching, and work of Christ. The memory work of the preceding grades should be continued.

THE COURSE OF INSTRUCTION should certainly keep before the pupil the great truth that God's laws are the expression of His love, and are supreme, both in His world and in His Church. And before his own mind the teacher should keep this truth: The purpose of all my instruction is the development of a manly, moral, reverent, and fearless pupil, whose spiritual hero is the fearless Man of Nazareth, the Divine Man of Calvary.

Age, twelve to thirteen. (*a*) The biographies of the Books of Kings and Chronicles, studied together.

Text book, the first half of "Bible Lessons on the Old Testament," by Gwynne, Middle Grade; or, "Great Men of Israel" (Bible Study Union), with "Junior Quarterly" for pupils, and its "Bible Study Manual" for teacher.

(*b*) Second half-year, "Christ and His Teaching." Text book, the first half of "The Teachings of Jesus, Christian Ethics for Juniors" (N. Y. S. S. Commission); or, first half of "Bible Lessons on the Christian Year," New Testament, Middle Grade, by Gwynne. The Prayer Book, its doctrinal and devotional teaching. Text book, "Common Prayer." Teacher's manual, Bishop Beckwith's "Teacher's Companion to the Prayer Book."

Memory Work. The General Confession, and a review of the work already done on the Bible. With such collects as Fourth Epiphany, Second Lent, and All Saints.

Missions. Bishop Hannington, and Africa.

Age, thirteen to fourteen. (*a*) Topic: "Christ and His Teaching." Text book, the second half of "The Teaching of Jesus, Christian Ethics for Juniors" (N. Y. S. S. Commission); or, Topic: The Great Prophets as Obedient Servants of God. Second half of "Bible Lessons on Old Testament," Middle Grade, by Gwynne.

(*b*) Second half of year. Topic: The Great Apostles as Obedient Servants of God. Text book, "Bible Lessons on the Acts of the Apostles," Middle Grade, Gwynne. The Senior Grade quarterlies of this series will help teachers to a better understanding of the lower grades.

Prayer Book study should be continued along the lines of Bishop Beckwith's "Teacher's Companion."

Memory Work should include the Collect for the Second Sunday in Advent, with those for the Ninth and Eighteenth after Trinity; and a review of the Catechism, its words, and its *meanings.*

Age, fourteen to fifteen. The whole year may well be spent on "The Life of Christ as the Founder of a Kingdom." Text book, A Harmony of the Gospels, made by the pupils, as set forth in the teacher's manual, "How to Study the Life of Christ"; or, text book, "The Life of Jesus Christ, the Messiah" (N. Y. S. S. Commission); the teacher using Dr. Butler's manual, correcting the divisions of Christ's Ministry, and emphasizing the truth of the Kingdom. The Prayer Book should be studied for its doctrinal and spiritual teaching. The teacher's best aid, in addition to her "Companion," is "A Manual of the Book of Common Prayer," by Norris. The offices of Holy Baptism, Confirmation, and Holy Communion should have special study in this grade.

Memory Work. Collect for Grace, for Fourth Sunday after Easter; Fourth after Trinity; Seventh after Trinity; and Twelfth after Trinity.

Age, fifteen to sixteen. This age properly belongs to the next chapter, and its work will be considered there. It is difficult to hold boys over fifteen in the Sunday School except in Bible classes for adults. (See page 8.) For the Schools which are able to retain such pupils, we add the following year's work in the Acts of the Apostles: "St. Paul, and the First Christian Missionaries" (N. Y. S. S. Commission). Teacher's Manual on same, by the Rev. Pascal Harrower; or, "The Church in the New Testament," by Rev. E. L.

Cutts. It is important that the teacher's "help" in this course should be Churchly, and worthy of the importance of the study.

Memory Work. Collects for Nineteenth Sunday after Trinity; Twenty-first after Trinity; and Aid Against Perils.

THE TEACHER'S PREPARATION, in the main, will follow the methods already presented under "Junior Classes." We cannot afford to be ignorant of what our pupils are being taught in the public school, particularly about God's laws, and God's Church. Roman influence is felt in all school boards. The beneficial results of home-help, and pupils' self-activity are even more valuable in this grade than in preceding ones. (See pages 150 to 152.)

You may have the same class that you had two years ago, yet you have not the same pupils; they have changed so gradually, however, that you may not realize it. The most important changes for the educator to study are those which begin between the ages of twelve and sixteen. You need to re-study each pupil, for although all have changed, yet each has changed differently. Now, above all times, good teaching means fitting the lesson to each separate pupil, and leading him to appropriate and use it.

Adaptation demands a new study of self. Nothing is more easy than to drop into a rut and stay there. We all have our likes and dislikes; but to show them now is to do untold harm. Every adolescent is a bundle of contradictions, and each pupil is a new species of contradiction. It will be very strange if some of them do not irritate, and almost inflame you. Remember, however, that the most exasperating pupil is probably the

one who most deeply desires your love and sympathy; but his fear of your discovering it, and his morbid pride, drive him to contradictory actions.

The Teaching Plan may have many excellencies, yet it is not really a good plan unless it includes something from the Lessons, Epistles, or Gospel for the day. It would be a strange Sunday service that added no truth, illustration, nor inspiration to your lesson notes. Your boys and girls ought to be regular worshippers in the Church; they now think their own thoughts, as well as the preacher's. If the Scriptures for the day emphasize the lesson truths, make full use of them. If the teaching of the pulpit seems, to youthful ears, to contradict anything in your lesson, then bring out the real unity and harmony of God's truth.

You are beginning to study a new book of the Bible. Read the whole book through, more than once, before you begin to make your lesson plans. You are not ready to plan parts until you have grasped wholes. Adolescents are trying to get away from fragments and particulars and to grasp wholes. If our pupils seem to be trying to corner, or contradict us, it is probably their perverse way of asking for additional information.

Our plans must be characterized by fulness, accuracy, and thoroughness. Our pupils expect us to know the lesson better than they do, and they are right. We are instructing would-be critics; to be more accurate than our critics, is to keep them in the seats of the learners. They need to be taught the value of thoroughness, particularly in the study of divine truth. This does not mean attempting to present everything in a lesson. It means by thoroughness of treatment making more emphatic the one truth which we count the most important for the class.

For example: in the story of the Magi, we might dwell on their journey as an expression of faith; on the conduct of the chief priests, as an expression of indifference; on the conduct of Herod, as an example of hostility to Christ; on the adoration of the Holy Child, as a foreshadowing of the Gentiles entering His Kingdom. But we cannot do this and teach thoroughly. It means four separate truths, and four diverse lessons, where only one can be effectively taught and remembered. The true way is to plan to present thoroughly the one truth, and lesson of faith, using the other facts of the passage to emphasize it. Our lesson will then be on The Compelling Power of Faith—seen in (*a*) The long journey of the Magi; (*b*) Their persistent questioning at Jerusalem; (*c*) Their glad adoration at Bethlehem. If time permit, we might make more prominent the last two examples of faith by contrasting them with the power of un-faith, as shown by the conduct of the chief priests, and Herod. In either case our plan is a unit. Will not this unity of truth and lesson add to its impressiveness?

THE CO-OPERATION OF THE PUPILS IS INDISPENSABLE. We must make them responsible for the success of the class. We must plan to do nothing that we can get our pupils to do. We must tell them nothing which they can find out for themselves, or that we can draw out of them by wise questioning. The pupil's homework, note-books, pictures, and preparation of class papers, is now more important than ever.

Educational material and methods should be selected for those who are now the oldest, and most restless pupils in the Main School. For example, we desire to secure the coöperation of a class of boys in the study

of the biographies of the Kings, or Prophets of Israel and Judah; the lives of the early Apostles, the life of St. Paul, or, better yet, of the life of Christ. If possible, we should secure a separate room; if not, then a corner of the school room should be screened off. This will allow greater freedom for restless pupils, and corresponding activity on the part of the teacher.

The boys are sure to do something; our plan is to make their doing instructive. Every boy has an inexpensive blank book, the teacher has a supply of pencils. Carefully selected sets of pictures for each pupil, covering a half-year's work, can be purchased for ten cents a dozen. Or, what is better, where it can be afforded, a series of stereoscopic photographs for each boy, is hired. The pictures, with few exceptions, should be photographs of natural scenery, views of the actual Biblical localities mentioned in the lessons. Every pupil needs a copy of each picture for personal study, and for the illustration of his written story of the life of Christ. A small map of Palestine, in relief, upon which boundaries, towns, and journeys can be marked in ink, should be purchased by each pupil.

The teacher (with a copy of "How to Study the Life of Christ") can plan the lessons, select the pictures, give to his pupils the portions of Scripture for home study, and (when possible) for the construction of a harmony of the Gospels; also he should select the subjects for special papers to be read before the class. (Other helpful books are named in Chapter XIII.) So much for plans. The success of the building depends upon the teacher. If he really sympathize with adolescents, and if he love God's truth, he cannot fail of ultimate success.

It is always helpful for us to study the methods of a

successful teacher; *provided,* that our mental attitude is not, "What did he do?" but, "*Why* did he do it?" Here is an account (condensed from the *Sunday School Times*) of the method of a successful worker with boys, Dr. W. B. Forbush:

"I slipped into the back of the room; the door closed. The seventeen boys ranged from fourteen to eighteen years, and were just as noisy, and restless, interested, or uninterested—according to circumstances—as any boys of that age. There was no attempt on the part of the leader towards repression. It was not a mother's meeting, it was a boys' class, and that fact was not lost sight of for an instant by the tactful leader.

"When, for instance, another visitor said he had in his hand some stones from the Sea of Galilee, and the boys sprang from their chairs and crowded around him to examine them, the leader made no attempt to check this. Why should he? Is it not a natural and proper impulse to cross the room in order to examine something that bears on the lesson? And if, being boys, they cross the room impetuously, is that a sin? The doctor did not think so, nor did he have any difficulty in taking up the interrupted lesson again, after his boys were seated. I did not once hear the word 'don't' cross the leader's lips.

"He began with, 'Harry, will you take the offering? Aleck, just take that box of pencils and pass them'; I noticed that each boy had a blank book of his own. 'We want to hear the first chapter of the Life of Christ, which was written last week by Charlie Dodge,' said the doctor. The rest followed their own books, while Charlie, whom I noticed as one of the most irrepressible of the seventeen, read, in his own words, his chapter. 'Now let us hear Lawrence read the third chapter in our

imaginary journey in the footsteps of Christ.' This time the other boys listened, having nothing in their own books to follow.

"'That's very good,' said the leader, as Lawrence finished a vivid word-picture of their journey in Bible lands. 'To whom shall we give the journey for next Sunday? All right, Lester; see what you can write on what you see in the pictures. Take your books and write Lesson IV. and where to find the material: St. Luke 3:1-20; St. John 1:19-27. Clifford will report next week on who were some of the noted men while Christ was living.'

"Then another boy made a report as to what sort of food Jesus probably used, and what games He may have played. When jocular comments were made, they were instantly taken up and used by the leader. He had asked what food was in the bowls that they had seen. 'Mush and milk,' sang out one; general laugh followed. 'Well, it wasn't quite as moist as that,' was the leader's answer, as he smiled with the rest. 'It was more a dry bread, with a sort of beans, or lentils.' The boys saw the real similarity, at once sobered down.

"The doctor drew a couple of horizontal lines on the blackboard. 'We'll let this upper line represent the lifetime of Christ, the first thirty years shown by the long division, and the closing three years by the short division at the right-hand end. The life of John the Baptist began six months earlier, so we'll start the lower line just a little to the left. His public ministry began a little earlier than Christ's, so we'll mark that accordingly; and he died a year earlier. Draw that diagram in your books, and then put down the names as I have them.' The doctor rapidly explained in this way, as he wrote on the board, drawing out some of the facts by

questions. Connecting John the Baptist with the prophets, the boys were asked wherein John and Elijah were at all alike. Interesting comparisons were made.

"'Will, please get the stereoscopes; George, get the photographs; and, Sidney, you collect the pencils.' The leader hastily sketched on the board a rough outline of Palestine, locating the Jordan, and the Sea of Galilee. 'Now, boys, just look at the map a minute, so as to get your points of compass. This is where you are standing, looking toward the northeast.' And he drew a little mark on the map, locating the point from which the photograph in the boys' hands had actually been taken.

"Then came the most interesting feature of that day's work—the close, exhaustive study of the photograph which every boy had in his stereoscope, accompanied by a rapid-fire question-and-answer comment by the leader and boys on what they found there. Only two pictures were used, and the most of the study was given to the first picture, which showed the marvellous gorge of the Brook of Cherith, and what is called to-day the Elijah Convent, in Palestine. As the boys' heads were in the hoods of the stereoscopes, and their eyes glued to the wonderful picture that stood out there in startling perspective, they and the leader talked over the picture and the lesson. A characteristically dressed Arab was standing in the foreground firing his long-barrelled, deadly-looking rifle. The smoke from the discharge was floating lazily out over the great gorge, and gave one a hint of the depth and extent of that vast ravine.

"The leader drew from the boys their thoughts on the prophet John the Baptist, who, perhaps, had trod, twenty centuries before, the very ground they were

looking at. He was a dark-skinned, solitary man. He didn't talk very much. Would he flatter you? No! 'You're vipers,' he said to some. He spoke right out. He used homely illustrations—'the axe is laid to the root of the trees.'

"The leader showed on the blackboard-map the spot where Jesus and St. John met, and where Jesus was baptized. 'Your next picture will show you this—it's a view of the Jordan,' he said. Just a word, but enough to make them all eager, with eyes and wits sharpened. And then, as they put the next picture into place, and studied it, he described it to them. 'You see, this is the Jordan as it actually is, not as it is in hymns and stories.' The photograph showed a baptism taking place, and several Orientals looking on in characteristic attitudes of curiosity. 'Why was Jesus baptized? Because He was sinful?' 'No.' 'He was interested in John.' 'He wanted to do Himself what he asked everybody to do.'

" 'Give to Justine the pictures of the baptizing, and to Lester the pictures of the desert. Aleck, will you write on St. John for next Sunday? Lester, on our journey as shown in to-day's pictures?' And so the forty minutes of class work passed all too quickly for the boys, as well as for me. I had learned some of the secrets of this man's success with boys. He was their companion, while not less their leader. He forbade nothing that was in itself natural on their part, even if it was unconventional. He guided and restrained them just as far as was really necessary, not a bit farther.

"He says of the picture part of the study, that he tries to 'keep the boys' heads in the hoods' of the stereoscopes, so that their interest is kept on the picture. If the heads come out, he will say, 'As you see'—calling

attention to some detail in the picture, and back they go. But the picture study is no mere pastime. It is a rigid study of the Bible lesson, and serves to make the lesson, in its actual setting, a living reality.

"Again, he carried the lesson study as far as needed, and stopped when the interest was keen. What a secret of successful teaching that last is! How its observance would revolutionize the spirit of interest in some classes! Every teacher can, and every teacher ought, to deliberately plan to conclude each Sunday's teaching in that way. Save your best thing for the last. Stop when they wish you would go on. Then they'll want to come again; or, better still, they'll think and study on the lesson during the week.

"The boys themselves are given constant responsibility in passing or collecting pencils, or pictures, or in preparing a chapter of the imaginary journey, or a biographical sketch. It is not the leader, but the class, that does the work. The boy to whom a special piece of writing is assigned, is on his honor before the class. If he hasn't prepared it when Sunday comes, he is likely to stay away rather than come unprepared. But he will have it the next Sunday, for he knows that it will be expected of him until he delivers it.

"In addition to the few assigned tasks, every boy makes his own book, week by week, and chapter by chapter. All this involves regular attendance and attention, and the doctor gets both. Better still, a boy is rarely in the class more than a year or two without openly confessing Jesus Christ."

THE BASIS OF APPEAL has lost little that belonged to earlier years; it has gained much. Imagination is

active. Our pupils stand on the threshold of a new life, of which they dream dreams, and see visions. Hope is so strong that everything seems possible when they shall have come into the full powers of manhood and womanhood. And everything that is worth attaining is possible, with God's help. Appeal to their highest ideals. It's a youth's ideals that shape his career, and decide his character. If the younger son in the parable had not allowed a deluding imagination to create false ideals he would not have become the prodigal. If suffering had not transformed his ideals, he would never have cried, "I will arise and go to my father."

Hold before your pupils the noblest aspects of life, and help them to create inspiring ideals, and to become all that God created them to be. Conscience is active. Your pupils want to do right, most of them are trying to do right, they feel keenly the sting and shame of their sins, even when they refuse to confess it; or their pride pretends indifference, or recklessness. Always take it for granted that they are striving to keep conscience pure, make your appeal on this ground, and you will help them to do the noble things they secretly long to do.

Reason and will have become positive forces in the shaping of their conduct and character. They are trying to think out the problem of life. If passion has caused them to leave the track of truth, and life's train is in danger of damage or wreck, it is reason that must be called to man the brakes, and strong, though wayward will that must be aroused to pull the train into a place of safety. Talk to them, not as children, but as men and women. If the general appeal in the class is not sufficient, plan for a good talk in some cosy corner of your own room, and they will respond.

Love of what is right and what is worthy, is becoming an important motive in their actions. "It is not just"; "I hope you have a higher motive than that"; "It is unworthy of you," is sufficient in most cases. It is not rebuke for wrong, but inspiration for right, that is needed, and the realm of biography in which you are working, furnishes hundreds of shining examples. Know your pupils, know their hopes and ideals, and select your illustrations and appeals accordingly.

Longing for manhood and womanhood, and for a prominent and heroic career, lies close to the heart of every healthy young person. To help them to enter into the feelings and experiences of the best men and women the world has known is the true office of the study of biography. There is nothing which our pupils need, no truth, nor lesson, no rebuke, nor incentive, nor inspiration which is not found in the lives of the great men of God's Church and God's Word. It is ours to make the most of our opportunities.

Remember, however, that while all of these doors of appeal are open, and some of them wide open, most of them are concealed by some curtain of diffidence, or heavy hanging of pride. If through them we are to enter into the longing, yet shrinking heart of the adolescent, our approach must be tactful and sympathy-full.

The study of human life is of deepest interest to the adolescent. In it they catch glimpses of the mysteries of that longed-for maturity on whose threshold they are standing; and because their expectant minds are on the watch for a revelation of deeper and nobler things, they are prepared to be interested in the one Perfect Life of history, the one Life which has revealed

to the souls of men their sublime possibilities, and the one Way of attainment. Our prayer may well be for light and help to so present Jesus of Nazareth to our pupils that in Him they shall see the realization of their ideals, and of their longings; the world's grandest moral hero, the soul's sublime Saviour.

CHAPTER X.

INSTRUCTION IN BIBLE CLASS GRADES.

"When I became a man, I put away childish things."—St. Paul.

Bible Class work, rightly conducted, is the most spiritually fruitful of all parish agencies. In its power to lead souls into communion with Christ, the pulpit falls far behind the Bible class, or the Confirmation class. The chief value of the pulpit's long-range teaching is to prepare the way for personal, face-to-face instruction in the class. The early ministry of most clergymen is crippled by the neglect of our seminaries to make catechetical and Bible class work a part of ministerial preparation. In my own early ministry I wanted such a class, but I did not know how to obtain it, or to teach it. Recently I asked a young parish priest why he did not start a Bible class. He replied: "I am afraid to; I don't know how to manage such a class; I might be asked questions I could not answer."

What is a Bible Class? It is not a group of persons listening to a Bible lecture, no matter how competent the speaker. It is not a cluster of timid people, from

whom a patient Bible teacher is trying to coax answers. Neither is it a literary club, an ethical club, nor a debating society. The true Bible class is a co-operative, working organization, under a competent leader, engaged in the actual study of Holy Scripture. It divides the labor of preparation between the director and the members. It seeks to arouse and utilize the resources of every member of the class. It is possible, and most desirable, in every parish. In a mission field, a good class is of greater value than the pulpit. And this is true not of missions only.

BIBLE CLASSES FOR BOYS from fifteen to nineteen, cover the greater part of the high school grades. In spite of State laws to the contrary, out of every one hundred children who enter a public school, over one-half are withdrawn before they reach the grammar school, and over ninety-five drop out before they reach the high school. The average age at which a boy quits school, is fourteen. It is foolish to expect that after this age it will be easy to hold him in the Sunday School. But, leaving the high school means going to the school of labor, whereas quitting the Bible school usually means joining a gutter school of irreverence and uncleanness. A boy who had already dropped out, was asked, "Why did you leave the Sunday School?" He answered: "Because I grew, and my teacher didn't." It has been estimated by experienced workers that, out of every one hundred boys who enter her Schools, the Church loses over seventy. It is painful to think of such a loss. I do not want to believe the statement, but I fear it is close to the truth.

Yet there are teachers who grow, grow in wisdom and grow into the hearts of their pupils; there are two

sides to the shield. Not only is it true that between fifteen and nineteen is the age when a very large proportion of young men throw themselves into a life of violence and crime; it is also true that at this age by far the greatest number of those who become communicants, enter into the sacramental life of the Church. In these four years more persons become communicants than in the preceding ten, or the following thirty years. If we can hold the restless boys in Bible class, or Church, until they are nineteen, they may be saved for this life and for the world to come. How can we do it?

"We must use right methods." True, and yet methods cannot save them. "We must carefully adapt our instruction to their peculiar condition and needs." True, and yet adaptation cannot save them. There is only one way to save them, and that is the way of Christ. We must *give ourselves* to them. We must love them because they are Christ's redeemed souls and make them feel that our matter, and method, and personal confidence is the expression of our love. Nothing at this age can touch the heart of a boy except another heart in full sympathy with his own. When the heart of the teacher beats in sympathy with the heart of the boy, then good methods will not fail to produce good results. "The problem of the boy is the problem of righteousness, the problem of character." This is the purpose of all effort. It must stand first in our plans, and our prayers. Knowledge of the Bible, Confirmation, Holy Communion, all are means to the one supreme end, the building of a Christ-like character. Nothing short of this will satisfy God. Nothing short of it should satisfy us.

Our Methods of Instruction should be those which give the boy an opportunity to use his natural instincts,

and impulses along right lines. Methods which call for the boy's physical activity, recognize the value of his personality, and are sufficiently varied to fit his wayward interest, his fickle attention, and are of real educational value in leading him to what is highest and holiest—these are the methods which he needs, and which we must discover and use. Some of them have already been given. (See pages 162 to 170.)

If we can find a big-souled layman, who knows how to be simple, direct, earnest, devout, and, above all, manly in his teaching; who knows how to present Christ to the boy's heart as the grandest character that ever walked the earth, the ideal, and inspiration of all life and conduct, then give him this class of boys. If such a man cannot be obtained, then the Rector must be such a man, and take the class himself. Of course he is busy, perhaps already overburdened with other duties. But are they more important duties? The boys of to-day are the Church workers, or the Church scorners, of to-morrow. We complain of the great number of unbelieving men; were they not first doubting boys? And shall we ever have believing men unless we build up the faith of the boys? Can we do this without labor, and sacrifice? Is not the work worth all it costs? Is there any work more important than saving the boys who are standing, undecided, at the parting of the ways of life and death?

The best hour, in most places, for this class is one before the evening service. And if a layman take the class, he is free to carry his class with him to Evening Prayer. If the duty fall upon the Rector, the class should meet upon an evening between Sundays. It must be amid bright and cheerful surroundings. The natural interests of the boys may be met by a series of

lessons on such subjects as The Boys of the Bible, The Soldiers of the Bible, Heroes of the Missionary Field, Heroic Characters in Church History, The Prophetic Reformers of the Old Testament, The Life and Times of Christ, The Teaching of Christ, or Men of Modern Times who have Walked with God. Other suggestions for class work will be found on pages 150, 155.

BIBLE CLASSES FOR MEN are more difficult to obtain, and less difficult to retain, than classes for boys. Be sure that it is the "Men's Bible class," and not "the Rector's." There is much in a name, as I learned to my cost. If it be the Rector's class, the responsibility for it rests on him, and he has to struggle with might and main to hold it together. For this reason it is a mistake for the Rector to start a class by making an appeal from the chancel, his appeal should be to the individual. Pick out the best man in the parish for the backbone of a class, and gradually educate him to desire it. Then, with his aid, convert the next best man to the same idea; then send the two out into the parish to work up a class, you remaining a silent but real partner in the enterprise. If possible, keep in that position, securing for leadership a godly layman, who has not lost the enthusiasm of youth, or the aspirations of early manhood.

The class should have a regular organization, a secretary, to keep the roll and the records, a committee to obtain new members, another to hunt up absentees, another to act as a cabinet of advisers and co-laborers with the leaders. These officers should be the best workers in the class. Man is a spiritual being, the end of the class is to minister to spiritual beings; but God has given all of us bodies. The organization may well

follow some of the lines of a club. It should have a bright home. Certainly it should to some extent provide for the social as well as the religious life of the class. A quarterly reception, followed by a class dinner, and brief paper on class improvement, cannot but prove helpful. The great classes of from 200 to 400 which are found in some large churches, are under laymen who devote their whole time to the class. There are still larger ones in the English Church.

Classes whose numbers run up into the hundreds become congregations, listening to a lecture. Real individual coöperation is impossible unless the class be divided into sections, during working hours, with a leader over each section. This need not break up the class unity, which should be preserved by frequently assembling as one body to hear papers of special interest from the members, and to listen to reviews of the work, given by the leader, at regular intervals.

In deciding upon methods of study it must not be taken for granted that because pupils have reached mature years they have reached a mature knowledge of the Bible. There is a difference, a wide difference, between Bible hearing, Bible reading, and Bible study. Probably the majority of the young people from the congregation have heard the Scriptures read in Church or at home; some of them have read more or less of their Bible each week, but how many have really studied the Bible? One who has had wide experience in educational institutions, says: "There is not sufficient knowledge of the Scriptures among our college students (themselves being judges) to admit of successful devotional or practical Bible study." It is a startling fact that men entering college to-day, do not possess a

knowledge of the Bible in any degree commensurate with their knowledge of other books.

Some years ago the students of several colleges were examined on the Scripture references in Tennyson's Poems. That examination proved that 25 per cent. were ignorant of the "daily manna" and the "crown of thorns"; that 33 per cent. had never heard of the "smitten rock," or the "Ladder of Jacob"; that 50 per cent. could tell nothing of Esau, of Ruth, or of "the Angel of the Tomb"; while 75 per cent. failed to understand a reference to "St. Peter's sheet."

Recently another test was made at a prominent University. On the question, "What is the Pentateuch?" 40 per cent. failed. On, "Does the Book of Jude belong to the Old or the New Testament?" 44 per cent. failed. On "Name one of the Patriarchs of the Old Testament," the failures were 39 per cent. On "Name one of the Judges of the Old Testament," 55 per cent. failed. On "Name three Old Testament Prophets," 53 per cent. failed. Some of these University answers were extraordinary. As Judges of Israel were named Solomon, Jeremiah, Leviticus, and Nebuchadnezzar. The Pentateuch was confused with the Gospels, and in one case with the "Seven Gospels."

BIBLE CLASSES FOR WOMEN are more easily formed than others. It is also less difficult to find among them a good class leader. What has been said of the organization of men's classes is, in the main, applicable to classes of women. More should be made of the social side of the class; more visiting will probably be necessary on the part of the leader. A quarterly, or, in some localities, a monthly afternoon tea before the lesson session, will be found very helpful. As a rule, a woman's

class will do more real study, and present more class work than a man's, and therefore can be made more interesting and helpful for all concerned. For lesson material and related matters, see pages 180, 183.

CLASSES OF MIXED MEMBERSHIP. There is an advantage in having separate classes for boys, for men, and for women. Classes with members of approximate age and capacity, of like spontaneous interests, and like mental habits, have more real unity, and are more easy to arouse to self-activity and class coöperation. For this reason I have spoken of them separately. Yet in the real work of two-thirds of our parishes, and in all of our missions, the Bible class will be of mixed membership; from lack of material for any other. It is best obtained by the Rector creating a desire for it. If the Rector will speak warmly of the benefits of such a class, in his parochial calls, in the women's guilds, in the vestry meeting, and among the young men and women he meets, he will soon have a group of earnest souls asking for it.

To such a little group a rector answered: "If you really want the class, go ahead and gather its members. I am at your service whenever you are ready." Some weeks later they said, "Come and organize us." He expected to find fifteen or twenty people—he found over forty; and for years the class kept over thirty. It was the people's class, not the Rector's, and they worked for its success. A notice of the time of organization, with a general invitation, should be given from the chancel. And then, or later, a canvass should be made of the whole parish, and the class made as large and as helpful as possible. We ought not to be satisfied with a goodly number of the faithful. It is the Biblically ignorant,

and the spiritually unfaithful that need the class more than others. If possible, get a good layman, or a good woman for class leader.

The General Interests of Adults. In the three classes last named we are not likely to have many persons under twenty. At this age there is a new interest in poetry, art, music, nature, and like subjects. Social feelings are strong, giving a corresponding interest in the life of the family, affairs of the city, and of the nation. The good and evil of socialism, the rights and duties of capital and labor, personal civic duty and responsibility, these are also subjects already claiming their thought and attention. Reason dominates everything, protesting against personal dogmatism, and arousing questionings, perhaps doubts, in matters of religion.

Lesson Material for Senior Bible Classes is indicated by the interests just mentioned. The active æsthetic emotions can be given free play in the study of the Bible as literature, and of the best of pictures, and music, for their testimony to the power of religious influence in art. Social interests are a call for the study of religion and morals in their relation to the practical duties of everyday life, to Biblical and everyday reforms, to charities and philanthropic enterprises. Doubts and religious questionings can be helped by the study of the great principles of Christianity, rather than the precepts and petty particulars of religion over which men are wrangling. A course in the historic evidences of religion, not its polemical theology, may well follow. The strong tendency towards fraternity and club life should be used to strengthen the class

organization, and to increase individual activity in procuring new recruits, and holding fast to old ones.

Another important consideration should influence our choice of lesson courses. We have now reached that point in our Sunday School work where we must provide for the life and efficiency of the School by the preparation of fit students to become its future teachers and officers. In some way the Sunday School must provide for the training of its own teachers. They need more than the general preparation which comes from Bible class work. Yes, more than the preparation which comes from the introduction of special pedagogical courses into the senior course of study. But we must face the painful fact that in the majority of parishes there is no normal course whatsoever; and in the smaller parishes and missions our present hope for any teacher-training hangs upon the introduction of some special normal studies among the Scripture courses of the senior classes.

In all parishes are many persons who have come into the Church from other communions. Usually they are interested in Bible study, frequently they are better informed about the facts of Holy Scripture than our own people. They need, however, to be instructed in Church history, the historic development of Divine Worship, and in personal devotion. Then, we are all too much given to attending church for intellectual entertainment, or instruction, rather than the offering of spiritual, and acceptable worship to God. One or more lesson courses should be provided to meet the devotional needs of these people.

This is also the best time to study the writings of St. Paul. Previous studies in the Gospels, mental development, and increased experience, have fitted the class to

understand and appreciate the great philosophical and theological writer of the New Testament. The Epistle to the Hebrews presents the constructive argument for Christianity as the adequate and final revelation of God and so forms an excellent introduction to other Epistles. Then, St. Paul never fails to face sin in all its repulsiveness, and terrible consequences. This is a Christian attitude supremely needed in these days of self-blinding sophistry, whitewashing of vice, and excusing of suicide.

President Hall of Clark University (one of the first living authorities in Psychology) says: "Do not tell me that sin is not a real thing; that it does not need to be preached. It is sin shown, not so much in the acts, as in the consciences of young men. It is the power exercised over them . . . by reason of the tendencies which exist in their hearts, and in their nature, which need right guidance. . . . There is a very close rapport between psychology and the Bible—a rapport which amounts to sympathy, and which is going to amount almost to identity. . . . The higher ranges of science, that deal with the human soul, reinforce every one of the great fundamental tables of the Bible. And it is high time that we recognize this, and adopt all that it can give us into the Sunday School and pulpit."

Courses of Instruction should be largely, though not fully elective. Unless the class is one of unusual maturity, the Rector had better select several subjects, fitted to meet the needs of the class, from which the members make the final choice. Courses suitable for study at this age may be selected from the following list: The Essentials of Child Study; The Principles and Practice of Teaching; Special Studies in the Gospels,

e. g., "The Gradual Revelation of the Kingdom of Heaven," or of "The Divinity of its Founder"; The Social Teaching of Christ; Christian Socialism, To-day; The Interpretation of "The Kingdom" in the Acts of the Apostles; Studies in the Origin and History of Worship; Studies in the Nature of Devotion, as set forth in The Book of Common Prayer; Outline Studies in Corinthians, Thessalonians, or the Epistles to St. Timothy; A fuller study of the Great Principles of Christianity as set forth in the Epistles to the Hebrews, and Romans; Studies in the Ethical Teaching of Christ; Special studies in Missions; An Outline Study of the Bible by Books.

In classes of more mature membership (over twenty-five years of age), a selection might be made from such advanced subjects as: A Study of Bible History by Periods; The Growth of Messianic Expectation; The Development and Meaning of Biblical Sacrifices; Advance Study of the Life of Christ; The Teaching of Christ as to Man's Nature and Destiny; The Place of Prophecy as a Preparation for Christianity; The Psychology of the Bible; Divine Rewards and Penalties; The Bible and Christian Citizenship.

Bible Class Services should be brief. The class meets for instruction, not worship; yet no study of the Word of God should begin without asking God's blessing on the effort; or end without returning thanks for the privilege. The service should be brief, hearty, responsive. Every member should feel that the service, like the lesson, is for him. If possible begin and end with a bright hymn of praise; this may be followed by the Creed, Lord's Prayer, the second Advent Collect for opening, and one or two collects at the close. The

opening and closing devotions together may well be kept within ten minutes.

METHODS OF BIBLE CLASS WORK should be the very best we can command. The class exists to help each member to become a devout Christian, a public-spirited citizen, an earnest working Churchman. Every method that forwards this end is a good one. Those are best which arouse the self-activity of the members. A passive class is only a passable class, never a good one. Perhaps because they are freer from conventional restraints, the Y. M. C. Associations have more fully fitted their methods to their members, than most congregations, and have obtained a corresponding result. A study of their methods and their Bible study manuals, will prove suggestive to class leaders, as they have to me.

Preparation for Active Coöperation should begin with the organization. It must be thorough, yet simple. The leader should not stand alone. There may well be more than one leader. In all cases there should be an executive committee of energetic workers, to arrange for everything except instruction. All the details, the care of the room, securing new members, keeping up attendance, obtaining books and needed appliances, belong to this board. A wide-awake Secretary is also a necessity.

At the First Meeting of the class the leader should: (*a*) Announce the names of the Executive Committee, and of a Secretary, secure a list of the names and addresses of all new members by passing slips for each to sign. (*b*) Explain the object of the course; (*c*) the method of study to be pursued; (*d*) how to prepare a lesson (using the heads in the next paragraph), and

illustrating by a concrete example, he must not assume that the class know how to study in private; (*e*) give an introduction to the course, and briefly outline it, arouse as much interest in it as possible, and emphasize the value of personal private preparation.

How to Study a Lesson. Preparation should begin a week in advance, in somewhat the following order: (*a*) Prayer. "Lord, open Thou mine eyes," should be the spirit of daily devotion. Collect for Second Sunday in Advent, Nineteenth after Trinity, or in one's own words. (*b*) Study the texts in their connection, examining all cross-references; using the Bible, and nothing but the Bible. It is a grave mistake to introduce crutches until forced to it. Read and re-read the Bible text until you are saturated with it. (*c*) Study parallel passages and compare texts. If the Authorized Version be used a comparison with the Revised Version will throw much light on the text. In the same manner the reading of Greek, German, French, and other texts will frequently, by the idiom of languages, serve to explain obscure passages and allusions.

(*d*) Use Commentaries and Concordance. In the matter of Commentaries there are certain standard works to which all students of the Scriptures should have access if possible, *e. g.*, Edersheim, for "The Life of Jesus"; Trench, for "Parables and Miracles"; Conybeare and Howson, for "The Life of St. Paul"; and the "Handy Commentary," for the text. (*e*) Practical lessons, lessons which grow out of the event or circumstances for the people of the period under review. Without any reference to our own times, what did it all mean to them? (*f*) Applications. First, apply the

lesson personally. Then select one or two which can be presented with earnestness and conviction. Never lug in an application.

In Conducting the Recitation the leader should have a working nucleus in the class to assist him in securing coöperation, by their own example, and by their personal efforts to induce others to self-activity. This nucleus may consist of the above named committee; but it had better be a changeable body in order that each member of the class may, from time to time, be placed upon it and taught to work. This body is pledged to a thorough preparation of the lesson in advance, to assist by asking helpful questions, by answering difficult ones, by preparing for one month such brief papers as may be assigned them. Each member should be given, a week or more in advance, one or two questions which it is important to have accurately and fully answered. Another good way to secure a working nucleus is to divide the class into four or more parts, one of which becomes the working body each week.

We have taken it for granted that the lesson hour will be given, not to a lecture, but to a recitation. Some of the advantages of the question and answer system are: Its informality; Its keeping a logical chain of thought; Its hold upon the attention of larger numbers; Its helping the mutual acquaintance of class and leader. Much depends upon the careful preparation by the leader of a series of connected questions, in order to develop for the class the line of thought and to draw out the practical lesson. Indiscriminate asking of questions should not be allowed, and the leader should keep the questioning pretty much in his own hands: giving an opportunity for questions at the close of each section

of the lesson. All questions should be aimed at: (*a*) Revealing a knowledge or ignorance of the matter in hand. (*b*) Fixing the truth in the mind. (*c*) Fixing the meaning of the section studied. (*d*) Applying the practical lessons. Avoid adopting any method so rigidly that positive teaching is excluded, asking too simple questions, asking questions which may be answered by "yes" or "no."

The leader needs a larger Biblical knowledge than his class, yet he must be careful not to use it to discourage its diffident members. A competent leader is tempted to constantly take the initiative. It seems to save time, avoid awkward pauses, secures movement, and results. But it paralyzes members who, slow to speak, are yet anxious to contribute to the interest of the class. It is the leader's place to plan the lesson in advance, to introduce it (when no other is prepared to do it), to guide, and limit the discussion, to add the final word when necessary, and to sum up and apply its lesson to all (himself included). If a leader begin by stating his own opinion, or asking leading questions, he discourages the activity of the class. If he reserve his own view until the close of the lesson, he can supplement and widen the knowledge of those who are now better prepared to appreciate and accept his words.

We want, above all, to secure the coöperation of backward members, yet to ask them questions individually is to frighten them from the class. We must ask questions for volunteers to answer, and direct difficult questions to those on the nucleus who are prepared to answer. By word and manner we should invite helpful questions, and be prepared ourselves to answer the most difficult ones. Diffident people, who are afraid of their own voices, can be educated to take part in the recita-

tion by giving them, in writing, texts to hunt up, and be prepared to read when called for in the lesson. These should be distributed by the secretary. After a month such persons can be given, a week beforehand, a special question to look up and answer orally or otherwise.

Those who take notes of the lesson (and all should be encouraged to do so), may be asked, a week in advance, to volunteer to write out a review of the lessons for the next week; and after the ice is once broken, such volunteers will not be lacking, as I know from pleasant experience. The blackboard should each week contain an outline of the lesson. There is usually some member of the class who can do it well. The board may well contain also small maps, charts, plans of cities, Oriental homes, or any other drawing that will throw light on the lesson.

Lack of time (and the lesson hour should never be overrun) may often prevent the answering of questions; timidity may often prevent the asking of them. A question box adds to the interest. Questions from the box should be answered after the review of the lesson to which they refer. The illustrating of note-books should be encouraged. Photographs and half-tone pictures of the actual scenery of Palestine are informing, and stimulate additional research.

Printer's ink, or a copying device, can be used to increase good work. A course of lessons in Old Testament Biography, or New Testament Apostles and Saints, presents the same problems of lesson preparation each week. A card with the following questions will aid better study: (*a*) What were the conditions (social, civil, or religious) which he was called to face? (*b*) What preparation had he made for his life work? (*c*) What were his character, his personal characteris-

tics, and his method of work? (*d*) What was the result of his efforts? (*e*) With what New or Old Testament character would you compare, or contrast him, and why? (*f*) What light does the study of his biography shed upon the path of duty to-day?

A like card for the course on Christ's parables or miracles, will read somewhat as follows: (*a*) At what period of His ministry was it spoken (or done)? (*b*) What were the circumstances? (*c*) Do they invest it with any special interest or meaning? (*d*) Do the accounts in the other Gospels shed any new light on it? (*e*) What is the central truth of the parable? (*f*) Its interpretation in the light of this truth? Or, (*g*) What was the actual miracle? Does the context tell us why it was done? (*h*) To what group of parables (or miracles) does this one belong? (*h*) What does it mean for our lives to-day?

A class with permanent membership will find it very helpful to have printed for six months or more ahead, the topics, lesson schemes, and the special assignments. If the lesson is on the Old Testament prophets, a missionary journey of St. Paul, or an event in the life of Christ; to one person may be assigned the local geography, topography, and scenery; to another the flora and fauna; to another the localities and historical connections; to another the characteristics and language of the people; to another their manners, customs, and religion. The result of having each part studied thoroughly by some one pupil results in his increased interest in a part of the lesson, and in the asking of brighter and more helpful questions by all.

For example, a Y. M. C. A. class was studying the first miracle recorded by St. Matthew—the healing of the leper. There was a man in the class who had seen

lepers in the Hawaiian Islands. In about three minutes he gave a vivid sketch of their condition. A student, now a medical missionary, gave a brief account of leprosy from a medical standpoint; and another summed up the leprosy chapter of "Ben Hur." Again, in studying the parable of the hidden treasure, one student gave a three-minute talk on banking in the first century; another looked up laws regarding treasure-trove, and another, the chapter on the "Moor's Legacy" in Irving's "Alhambra." These of course were side-lights on the lesson. The most valuable parts of it were those which came from the study of the Bible itself. Yet it is these side-lights that make the Scriptures real to us, and connect their far-off life with the strenuous life of to-day.

Dean Hodges has well said on this point: "Let the teacher connect the Bible history with other history. Compare the time of the Judges with the days of Chivalry; put side by side Samuel writing down the duties of the King of Israel with Stephen Langton presenting the Magna Charta for the signature of the King of England. Remind the class that Queen Dido was a Philistine, and that the last syllable in the name of Hannibal means Baal. Ask them what connection Homer had with the Troas which St. Paul visited, and what Dr. Schliemann had to do with it. Literature also, should be used in illustration. In connection with the *Magnificat* read Longfellow's King Robert of Sicily; with the account of the raising of Lazarus, read the Epistle of Karshish, in Browning; with the narrative of the remarkable courtship of the Benjamites, see how it reads as a mediæval story in Ivanhoe. Say a word about the Holy Grail when you speak of Joseph of Arimathea; and about the Wandering Jew as you study the way of the cross; remember the Valley of the

Shadow of Death in the Pilgrim's Progress; read parts of Paradise Lost with the book of Genesis, and portions of the Divine Comedy with the Book of the Revelation of St. John. Stanley's History of the Jewish Church, and Conybeare and Howson's Life of St. Paul, and Dod's Israel's Iron Age afford good examples of the use of illustration in Bible teaching."

The religious side of everything in which the class is interested, should be used to throw light upon the lesson. Connect religious truth with all other truth, religious life with all good lives. "It is one way of teaching a most important lesson—the essential sacredness of all life. It is one good way of helping to banish the artificial distinction between the religious and the secular. No topic which interests good men is out of place in the class. No province of human life is beyond, or beneath the domain of religion."

A Good Leader will seek to cover up mistakes, to encourage all right effort, and to discourage nothing except coldness, formality, and disputations. He will know his class sufficiently to be able to draw out the knowledge of the wise, to keep cranks off the main line, and sidetrack fads and hobbies. He will take it for granted that all are interested, that all intend to study, that all are willing to work, and that all true members would rather do hard things than easy ones. And he will not forget to suggest the making up of back work. Is not Bible work as well worth making up as botany work?

The leader and executive committee should plan for special addresses to be delivered to the class by experts in some department of Bible study. Occasional sermons from clergymen of note, delivered in the Church

under the auspices of the class will prove helpful in arousing interest in outsiders, procuring new recruits, and in strengthening the higher life of the class. Neither should a social rally, or evening reception be forgotten.

Books for Leaders and Learners are difficult to name. Outside of the pulpit, the Church has made little provision for the systematic teaching of her members. Church books for advanced study are comparatively few. So far as possible the Bible itself should be the real text book of the class. No commentary, and no other help should be used until we have first, by earnest study, gotten all we can from God's Book.

On the Gospels and Life of Christ, the Y. M. C. A. books based on the Harmony of Stevens and Burton, are useful. The senior grade qualities of the Bible Study Union, on the Old Testament are real aids to systematic study. "How to Study the Life of Christ" will be a good guide for teachers, on the Gospel. In the study of the growth of Christian worship, "How to Worship God" will give a helpful outline, and Rev. E. L. Cutts' "Lessons on the Church in the New Testament," will fill the same office for studies in the Acts of the Apostles. The teacher of boys' classes will find "The Boy Problem," by Forbush, of exceptional value. "The Teacher's Normal Courses," by Professor Pease, and his volume, and that by Rev. R. T. Sells, on "Bible Studies by Books," or "by Periods," are suggestive and helpful. For other helps for Bible teachers and learners, see Chapter XIII., where the books are grouped under the chapter headings of this Manual.

Finally, in all that has been suggested, and all that has been said, let us not forget that it is not the method

we use, nor even the instruction we give, which decides the result. It all depends upon the leader—the man behind the method. If he be a true fellow-laborer with God, then his work will be fruitful and blessed. There are many ways of conducting a class, there is only one true class aim: the winning of souls for Christ. For ten years a certain leader faithfully held his work to its one true aim. The members confirmed from that class averaged fifteen a year. One hundred and fifty souls brought into the presence of the Master! The words of Bishop Brooks are true: "Greater than anything else in education, vastly greater than any question about how many facts a teacher may have taught his pupils, there must always be this other question—into what presence has he introduced him; before what standard has he made his pupil stand? In the answer to that question are involved all the deepest issues of the pupil's life."

CHAPTER XI.

INSTRUCTION BY SPECIAL SYSTEMS.

"In all his [St. Paul's] Epistles . . . are some things hard to be understood."—St. Peter.

The American Church is flooded with Sunday School text books, good, bad, and indifferent. A single diocese sometimes has thirty or forty. The whole number of books and systems in use is two hundred. "But does not supply follow demand?" Yes; and that is the worst side of the situation. Whenever there is a lack of interest, or failure to instruct, the blame is laid upon the text book. There is a foolish idea prevailing that it is the text book that decides the success, or failure of instruction.

We recognize the fact that a competent carpenter will do good work even with poor tools, and that an incompetent one will do poor work with the best of tools. Now, a system, or text book is only a tool. It is the person behind the tool that decides the result; provided, that the worker in wood is not given the tools of a blacksmith, or the worker in iron the tools of a

carpenter. The majority of our text books are poor, and some are positively bad, because they are not made for the material on which they are used. They are written by adults, written from the standpoint of adults, written in the language of adults, and then handed to the helpless teacher for the instruction of children!

No text book is bad if it is true to the nature of the child, and the teaching of the Church; and no system is good that ignores either the varying nature of the growing child, or the unvarying truth and doctrine of the Church. Beware of anonymous Catechisms. The writer who is perfectly loyal to the truth, "as this Church hath received the same," will not conceal his name, nor seek to shun his responsibility for the doctrine he teaches. No Bishop, priest, or deacon who is without a knowledge of child nature, is fitted to select lesson courses for children. Their soundness in theology cannot compensate for their lack of knowledge of those for whom they are selecting the text books. Let the Rector select the truths and doctrines, but in choosing between the methods of different systems, let him take the advice of a thoroughly competent teacher.

BIBLICAL CATECHISMS are the foundation of all others, and should precede all others. All books with printed answers are a temptation to mechanical parrot-prating. It takes a first-class teacher to avoid this result. In the average parish such teachers are few and far between. A good Biblical Catechism sends the child to Holy Scripture for his answer. For this reason they should not be used before the child is able to read. They may well be the first catechisms, but they should come after Bible stories and other methods of oral instruction.

Within the Church, the text books of the New York Sunday School Commission occupy a high position. Its purpose is to issue a series of lessons graded in subject and methods; pedagogically adapted to meet the pupil's need; of Churchly material, and reverent form; the method obliging the pupil to go to the Bible or Prayer Book for information; the text book to contain charts, and outline maps for the pupils, and complete maps for teacher's reference; with suggestions for memoriter work, hand work, picture work, and other forms of pupil activity. This is certainly a high ideal and it has resulted in a series of books which, taken as a whole, are probably the best the Church has produced.

Naturally they are not all of equal merit, or of equal positiveness in doctrine. They have been written by different authors, a few of whom have felt free to omit some truths which the Prayer Book does not omit. Each course of lessons should be considered on its own merits.

Outside of the Church, the Scripture Catechisms of the Bible Study Union stand first. The courses are carefully selected. In the planning, the grading, and the choice of methods, the nature of the child for whom they are prepared is the factor that pedagogically dominates and decides everything. As early as possible they provide for written work, by the pupil. Doctrinally they are loyal to the truths found in the two great creeds of the Church. Naturally the lesson on the Acts of the Apostles, the Pastoral Epistles, and on other Biblical references to the "Catholic and Apostolic Church" omit many things held dear by Churchmen.

Doctrinal Catechism need not, and should not be in the language of theology, or the forms of dogma; but, unfortunately for the helpless teacher, and bewil-

dered child, they are frequently in both. Christ's words are permeated with doctrine, yet they are neither theological in fact nor form; and the common people who still gladly listen to them never associate them with dogma. It would be a great blessing to the Church if all who write for children would study the words of Christ, not the utterances of the schoolman. It would be a blessing to-day if all doctrinal catechism followed the method of the Church Catechism; and if all who have written helps on this most valuable of summaries, had realized that it is neither abstract, philosophical, nor metaphysical, but a concrete, personal, and intensely human document.

Those are intrinsically the best catechisms which the most closely follow the Church Catechism, the one authorized statement of the doctrinal teaching of the American Church. Those are pedagogically, and practically, the best catechisms which, loyal to the Church, are also loyal to the child for whose instruction the Catechism was written. Without loyalty to the child, no catechism is of any value in the Sunday School. When a child is old enough to learn the words of a doctrinal catechism he is old enough to understand them; and to oblige him to repeat the words without a general understanding of them is a wrong to his God-given nature.

One of the oldest doctrinal catechisms for children is that of the Church of *St. Sulpice;* also called the Dupanloup system, after the great French Bishop who perfected it. Pedagogically it is a memoriter work pure and simple. The priest, or his appointed catechist, teaches the children each lesson, and then the child repeats what has been taught him. The whole result depends upon the pedagogical knowledge of the cate-

chist. In the hands of the average religious teacher, the probability is that the child's nature and mental limitations will both be ignored. There are several "adaptations" in English, the best I have seen being that of Rev. H. H. Oberly, D.D.

The perverted use of catechisms which obliges the child to commit blindly question and answer, *i. e.*, without proper explanation and understanding, contradicts the fundamental laws of education, and contradicts the methods employed by the Lord Jesus in all His teaching. It kills the development of thought-power, it reduces immortal souls to unthinking talking machines. It destroys the self-activity of the child, and his sense of personal responsibility for what he believes.

The argument that because a child can retain the words, therefore he should be given them to keep for later years, when he can understand them, is a very poor one. It admits that the memory is to be burdened for years with lumber which he does not need, and cannot use, simply that he may use it when he is older. It omits to state that the child may never want to use it. It omits to state that the blind repetition of unmeaning forms has, in both secular and religious instruction, often made the child so to dislike the subject, whose empty forms have been forced upon him, that in later years he has refused to think of, or to consider the subject to which they belong.

On the other hand, to teach a child doctrinal truth as fast as he needs it, and no faster; to teach it only after its meaning has been made plain by story, illustration, and explanation, is to follow the divinely given laws of mental development, is to nourish throught instead of starving it, is to fit the child, not for conditions which may exist ten years hence, but for conditions

which exist to-day, which, by mastering to-day, he will be fitted to meet and master the conditions of the future. It is not by repeating God's truth, but by using it that we grow strong. The doctrines we use are the only ones we learn to love, and therefore make a part of the fabric of our life and character.

We have already noted under memory work, in different grades, some of the best of this sort of text books. For others, see Chapter XIII. In teaching doctrines to children, one good illustration is worth more than twenty minutes of explanation. An English book, called "Tried and Proved," and Gwynne's "Five Hundred Doctrinal Illustrations," will be found helpful.

MISSIONARY CATECHISMS are usually attractive to children. It is, however, only of late years that the American Church has awakened to their importance. Yet the seed sown by missionary instruction in young and growing hearts has already brought forth blessed fruit for the faithful missionary, and for the cheerful givers. The Rev. Charles C. Camp, whose tireless and loving labor among the Minnesota Sunday Schools made their Lenten offerings proportionately the largest in the West, has left behind him these words for us all:

"Children can be easily taught to care for missions and missionaries. I believe our Sunday School instruction is deficient in this respect. One Sunday in each month is spent by some schools in learning about missionary work, and it is not too much. Our children are, by their Baptism, made members of the great Missionary Society, the Church. Teach them the meaning of this. Tell them how, in consequence of their generous Lenten offerings, they have been recognized by the General Convention as the Sunday School Auxiliary to

the Board of Missions. Much as we value the United Lenten offering for the money it brings into the mission treasury, we should value it still more for furnishing the opportunity to teach our children to practise self-denial by giving for something outside of the parish, and for its help in training those now growing up to know and love this missionary part of the Church's work."

For those who wish an interesting and consecutive course of instruction on the missions of our own Church and the Church of England, the publications of the Church Missions Publishing Company of Hartford, Conn., may be warmly recommended. Besides their Round Robins, and biographical sketches of noted missionaries and Churchmen, they have published three series of missionary leaflets well adapted for use in Sunday Schools in place of the regular Bible lessons once a month. The first series of twelve is entitled "The Missionary Chain," and treats of the founding of the Church in our land, of our special work among the Indians and colored people, in schools and hospitals, and in foreign fields. The second series of twenty-one-leaflets, treats of the "Missionary Districts of the Domestic Field." The third series is on "Missions of the Church of England." Each leaflet is of eight pages, and besides its own interesting summary, gives references to other articles and publications, where the subject can be studied more in detail.

It is by teaching our scholars about missions that we are to prepare them to be workers in this part of the Church, just as by teaching them how to pray, and sing, and read their Bibles we help them to aid in her devotional life. By teaching them from infancy to

care for others, we train them to be able helpers in the material side of the parish work of caring for the poor and suffering.

Missionary Instruction can best be given by having a special Sunday devoted to the topic. This plan emphasizes its importance, creates variation, and therefore arouses special interest. The day is called "Silver Sunday," by the children of some parishes, not only from the offering then made, but because of its brightness. The pupils' interest often extends to the parents, and they receive many a missionary lesson by attending the children's meetings. The "Silver Sunday" service may take the place and hour of the regular school session, or it may take the place and hour of the monthly "Children's Church," or after the interest has been established, it may be an additional service.

The following method is in successful operation in many places. It is equally adapted to small missions. The missionary country or field to be studied is announced to the whole School a month (or more) in advance. Two classes, one of boys and one of girls, are selected to present it. The pupils of these classes prepare brief papers on the country, its geography, products, and population; on the character and condition of the people; the beginnings of missionary work, the workers; the results of the work, particularly among the children; on the present needs of the field. The Rector or Superintendent should try and get a letter from a live missionary in the country under study and also be prepared to sum up the information presented, and to make such additions as may be needed.

In preparing the papers, the children will need the aid of their teachers, particularly in getting the special

information required. It has been found, however, that the better plan is to have the Rector appoint a permanent Committee on Missions, the members of which are selected because of their special interest in the subject. It is their duty to accumulate a store of missionary material, and show the children how to use it. It may well begin with a set of the modern volumes of the "Spirit of Missions." Copies are found in every congregation, and the Missions House will supply missing numbers. It should have a complete set of the publications of the Church Missions Publishing Co. (211 State St., Hartford, Conn.). Also such helpful little books as "An Introduction to the Study of Missions," "An Outline of India, of China, and of Japan Missions," four volumes. (See Chapter XIII.) If there is a public library in the town, a request from a few citizens is all that is needed to secure the addition of a Missionary Bookcase, open to everybody.

THE JOINT DIOCESAN LESSONS were started in 1876. They were greatly needed. There were few text books prepared for the children of the Church. The International Sunday School Leaflets had been started some four years earlier, and they were used in many of our Schools. Unchurchly text books, unchurchly library books and papers, and unchurchly leaflets were teaching the children to be anything but sound Churchmen. It was the best system that could have been adopted when it came into use. It increased the children's knowledge of Holy Scripture. It helped the growth of diocesan uniformity and national unity in the American Church. It helped to unite the scattered forces of the Sunday School in Church work. It helped the observance of the Christian Year. It has been a

far-reaching aid in Sunday School activity. It will continue to bless the Church just in the measure in which it is adapted to modern educational conditions and the actual needs of childhood.

The harmful idea prevails that uniformity in study depends upon identity in lesson. This is a mistake. If, for example, the subject of the lesson be Christian Baptism, and the Scripture selection given to the Bible Class is Christ's conversation with Nicodemus, while that given to the Main School and Primary Department, is the story of the baptism of the Ethiopian Eunuch by St. Philip, are not all the children studying the same subject, the same truth, and the same spiritual lesson? Is not the uniformity of truth and the uniformity of spiritual lesson the highest and best kind of uniformity?

In a uniform series of lessons it is the youngest children that are the greatest sufferers. For this reason, we would strongly urge that Main School lessons, no matter what the series may be, should be kept out of all classes for children under eight years of age. And we urge this not simply because such children cannot understand text books and leaflets fitted for older pupils, but because a young child needs something very different, something which he must receive in the beginners' class, or he will be unfitted to understand more advanced lessons later on. There is, to-day, no need of robbing the younger children of the instruction they so greatly need. The Diocesan Lesson Committee has wisely adopted a special series of Lessons for Beginners' Classes which adds greatly to the value of the Uniform Series.

A Danger common to all Leaflet Courses is the constant temptation it brings to the child to use his leaflet,

without reference to his Bible. One large Pennsylvania Sunday School, which aided in starting the Diocesan Lessons, never uses its leaflets. It follows its Scripture selections, but wisely obliges the pupil to use his Bible by giving him references only to the Biblical passages. In this, or some other way, the pupil must be taught to base his lesson upon God's Word and not upon a scrap of printed paper for which he cannot have either reverence or respect.

Another danger in the use of leaflets is the frequent absence of any provision for self-activity, home work, or even thought activity. In selecting a series of leaflets, preference should be given to the one which asks the most intelligent questions; which prints no answers to questions which the average pupil is able to find in the Scripture selection; and which provides blank spaces for the writing out of answers at home. A leaflet with vague questions, or those answerable by "yes" or "no," is worthless for all purposes of instruction. It really teaches the children not to study, and not to think.

We know that the teacher is the most important factor in instruction. For this reason we believe that she is entitled to the best leaflets, the best text books, and the best aids that we can possibly give her. If our Rectors and Superintendents were more careful to use only such leaflets and text books as are *really* adapted to the ages for which they are prepared, it would improve the quality of our whole system of instruction.

LIBRARY BOOKS AND SUNDAY SCHOOL PAPERS are of value in the measure in which they aid instruction. If they are simply amusing or entertaining, they have

no place in the serious work for which the Sunday School exists. A good library is an educational factor of pronounced value. It helps to create right ideals, and it is a child's ideal that decides his personal interest and shapes his life. As a rule the average instructor underrates the teaching power, for evil as well as good, of the books read by our boys and girls. Forty years ago Church libraries were full of "goody-goody" and unchurchly volumes. And this fact had much to do with the religious conceptions and Churchmanship of that day.

The library should be selected by the Rector, or by a competent and well-informed committee appointed by him. The first place in it should be given to books of positive Church teaching. These are fewer than they ought to be. Then should come books of positive Christian and moral influence. The third place belongs to volumes that have a strong, manly, or womanly tone. In the fourth place stand tales of patriotism, heroism, and all good biographies. Next should be selected the best of the Wonder books and Fairy tales, for they have a positive value in keeping the historic and religious imagination from being destroyed by the materialistic methods of our public schools. Some of the best books on nature, and out-of-door life should be selected, also books on literature help the reader to appreciate the Bible's beauty of form and language.

The best aids in library selection are those published by the "Church Library Association" of Cambridge, Mass., a voluntary organization of Church women who have read, and are still reading with great care, the hundreds of books published each year for children. Theirs is not a bare list of titles, but a careful classification of books, under such heads as I have just given,

with a few words on each volume which give the key to its contents. A book is not listed because it escapes being bad, it must contain elements of positive excellence. Persons sending for this list should enclose ten cents to help pay the printer.

A Good Catalogue is needed to make a library educational. In a large School each department should have its own catalogue of the books fitted for its own grades. One catalogue will do for a School under four hundred. Titles should be alphabetically arranged, with grade of each book indicated. Books for children under ten years should have their titles followed by (c). Books for Teachers, and Bible classes should be marked by a (t). The undesignated volumes belong to the Main School.

SUNDAY SCHOOL PAPERS are a necessity in Schools which have no library. If there is already a library, they are an educational aid and add greatly to the interest of the children. "The Young Churchman" is published in Milwaukee, Wis. This paper contains the regular lessons of the Joint Diocesan Committee, with helpful questions and hints for teacher and pupils, while the first issue in every month, designated as a "Missionary Magazine," is edited at the Church Missions House, New York. The same firm also publish "The Shepherd's Arms," an illustrated paper for children in the Primary grades.

A SUNDAY SCHOOL MUSEUM is an educational agency of positive value and should be started in every parish. Once started, it is sure to grow. After the purchase of a small cabinet, or bookcase, with glass doors, and a good lock, there will be little additional expense. Different classes should be encouraged to

make, or purchase models of Biblical objects which help to illustrate the lessons. For example, each member of a class may purchase a relief map of Palestine (5 cts. apiece) for use in their class, and for lending to others; it is stored in the museum with other maps and pictures. A bright boy makes a good plan of ancient Jerusalem, or Damascus, to help understand a lesson. It is too good to be lost, and it goes into the cabinet.

So models of houses, of utensils, of ancient armor, the garments of the people, the implements of different Jewish trades, the vessels of the Tabernacle or Temple, lamps, sandals, water-bottles, or any other articles made or contributed to aid in the understanding of Holy Scripture, should, after its first use, be handed to the librarian to put in the museum as the common property of the School. Girls like to dress dolls. With the aid of a set of colored cards of the various officers of the Temple, from the High Priest down to the Levite server at the Altar, a set of small figures could be accurately dressed by a class of older girls, to represent the Temple officers. Models too large, or too complicated for youthful ability, may be purchased by the whole class, or whole school, from the American S. S. Union of New York.

CHAPTER XII.

TEACHERS' MEETINGS AND TEACHER-TRAINING.

"Thou that teachest another, teachest thou not thyself?"
—St. Paul.

TEACHERS' MEETINGS. Some think that teachers' meetings are desirable; others, that "they would be nice if they could be had." They are not desirable, and they ought not to be nice. They are a *necessity*. If one is satisfied with a do-as-you-please Sunday crowd, there is no need of a teachers' meeting. But if there is to be a *school*, there must be unity, unity in organization, in discipline and instruction; unity of aim, and unity in doctrinal teaching. There cannot be real unity unless officers and teachers meet as one body. We may write out an elaborate organization, but it remains a paper unity until the workers meet and plan for unity of work. Without a regular teachers' meeting, each class remains a separate little circle, doing what it pleases, with small interest in anything outside of itself.

In a real School, the Superintendent knows his teachers, their ability, their methods of work, their

discipline, and the quality of their instruction. He also knows how to help them correct their mistakes, and to train them to avoid mistakes. The teachers know each other's difficulties, and each other's methods, hindrances, and successes. Mutual interest quickens interest; hope arouses hope; zeal fires zeal, and the real School becomes a real success.

If Teachers' Meetings Ought to Be, They Can Be. There are difficulties, certainly; but to a healthy mind, and a strong will, difficulty is an incentive to more determined effort. Yes, "there are long distances between the residences of teachers, and previous engagements, and the impossibility of finding a time of meeting that suits everybody, and no first-class leader to direct the meeting."

Distance, however, does not count in a city parish, there are too many street cars; and in the country, one Good Samaritan, by taking a large carriage and gathering up the scattered teachers, has been the salvation of many a meeting. If necessary, the meeting may be held immediately before or after a week-day service. As to previous engagements, these may be obviated by having a fixed, and unchangeable time for the meeting; this makes it a standing engagement for God's work. Then a good teacher will not make "a previous engagement"; only a sudden and serious emergency will keep her away. In every busy life something must be sacrificed. Shall it be God's work, or man's?

It is not necessary to have the meeting in the church. Often it is better held at the rectory, or some central home in the parish. The leader need not be an ideal one, and he may be changed every quarter. Put in the best one you have, and he, or she, will improve with ex-

perience. The Rector may well act as the leader where a good layman is not to be had. We can have a meeting without a leader, if we have made our plans for it. Someone will take the chair and keep things moving. In a good meeting it is not the leader, but the teachers that do the work.

Methods of Conducting a Meeting, are decided by what the meeting is for. They should at least prepare the officers of the School for the next Sunday's work. They ought to do much more, unless there are special opportunities for teacher-training. But whatever we plan for, we must plan to do it well. Leaders sometimes kill classes by lack of definite plans and thorough preparation. General preparation is not enough; neither is a formal lecture from the Rector what is needed. Lack of methods and an abundance of words, kill a meeting. Lack of special preparation means aimless drifting; and everything that drifts ends in a wreck. The best intentioned, cut-and-dried lecture-meetings are dull. A dull meeting is the beginning of a dead meeting. I speak from early and sad experience.

Only those are right methods which arouse the interest and self-activity of the teachers. Marion Lawrence, a very successful worker, secures both by what he calls an "Angular Teachers' Meeting." The work is laid out three months in advance, and a copy given to every teacher that he may know what is expected. There is a special teacher appointed to prepare and present each part of the lesson, and in this method is laid the foundation of the meeting's success. Every lesson is supposed to have twelve "angles," or parts, and each has a teacher ready to present it. The "angles" are as follows:

Angle No. 1. The Approach to the Lesson. Give

the subject of the last lesson, brief intervening history, time, place and circumstances leading up to this lesson. No. 2. The Lesson Story. Give the lesson story in your own words. No. 3. Analysis. Give a simple working outline for studying, and for teaching the lesson. No. 4. References. Give helpful references, and parallel Scripture passages, showing how they bear upon the lesson. No. 5. Biography. Give names and explanations of persons, classes, and nations, mentioned or referred to. No. 6. Orientalisms. Give any Eastern customs or manners related to this lesson. No. 7. Principal Teachings. Give the principal truths most forcibly presented by the lesson. No. 8. First Step in Instruction. Give a good way to introduce this lesson to your class, so as to secure attention from the start. No. 9. Give the features of this lesson which are best adapted to small children. No. 10. Object Teaching. Give names of any objects which might be profitably used in teaching this lesson. No. 11. Illustrations. Give a few incidents or facts that will serve to illustrate the lesson truths. No. 12. Practical Lessons. Give the most practical methods of applying personally the lesson to the pupil's everyday life.

All present are invited to ask questions, or otherwise contribute to the meeting. The lesson leader may give a final "summing up" of the lesson, and should be prepared on all the "angles," so as to take the place of anyone who may not be present. The anglers are requested to stick to their own angles, and not attempt to give the whole lesson.

If this be the only regular Teachers' Meeting (it ought not to be), provision should be made to devote a part of the time to other subjects. A ten-minute

paper, once in two weeks, may be given on such subjects as, How can we improve our Meetings? How enlarge its membership? How can we improve our School's Organization? Aid in its Discipline? Secure better order in the class? Secure the Parents' Coöperation? Enlarge its numbers? What are the Characteristic and Spontaneous interests of a Child under Six Years? Under Nine? Under Twelve? Under Fifteen? Under Nineteen? How can we hold the Interest of Boys? Of Girls? How increase their Home Work? Papers on these and like topics in the art of teaching, followed by questions, and brief discussions, will do much to improve the spirit and work of the School. The different methods mentioned in this manual may well be presented and discussed. Lesson methods are frequently more important than lesson facts, and call for the earnest study of each teacher who would improve his work.

In some parishes and missions, where it is difficult to maintain a regular teachers' meeting (I do not believe it is ever impossible), the Rector assists in the lesson preparation by making the Scripture selection for the School the basis of his Friday evening expository lecture. This is always helpful as far at it goes; but he must be careful to treat the passage in a larger and broader way than is usually done for School purposes, or he will keep away some who are not teachers. In truth, the better and more largely illustrated he makes his exposition the better will it be for his whole congregation. This Bible preparation, however, should not be used as a substitute for teacher-preparation. It should give the teacher all the more time for a fortnightly conference for the study of those arts and methods of instruction in which many teachers are lacking.

TRUE TEACHER-TRAINING is not preparing for a lesson, but for life-long usefulness. There is nothing new about it. The Christian Church from the beginning has been built up by instruction. The Church was organized for teaching and worship. Its teaching, like its worship, was done by men trained and set apart for that purpose. Pulpit discourses came in later and marked a distinct loss in the religious instruction of children, and in the spiritual growth of the Church. It is ours to work for the restoration of the teaching power which the Church lost by ceasing to train her teachers, and to make full use of their ministry.

"If you would destroy a Nation, begin with its Schools," so reads an ancient Hebrew proverb. When it was written the schools were all religious, and the Nation and the Church were one; to-day they are separate and the schools are secular. The modern truth of the proverb is: If you would destroy both Nation and Church, begin with the religious schools. There can be no schools without teachers. A school is never better than its teachers. The spiritual and mental training of the teacher decides the worth of the school. The value of its schools decides the worth of the Nation and the Church.

The life of each Sunday School depends upon the perpetuation of its teaching force. Each School must train, or provide for training, its own teachers. Not to do this means school-suicide, and parish decay. A study of former and present conditions in the country towns of a representative diocese, showed plainly that the Church had grown, or held her ground, only in those parishes that had kept up their Sunday Schools. In all others, death and removals were weakening or destroying the parish.

A large portion of our teaching force comes from our own Schools; and the proportion would be larger, and the quality better if the heads of our parishes were more faithful. Said an experienced Superintendent: "In our School I found, after a short time, that I would be left without teachers unless I planned to train them myself. So, thirty-five years ago, I started a weekly training class for teachers, in which we study the lesson for the following Sunday. That has been kept up every year, except during July and August. I found, however, that more was needed. I found also that there was a desire on the part of young people to learn how to teach, so I formed a class of intending teachers, which now numbers forty-seven. Out of our present sixty-seven teachers, *fifty-seven* were once scholars in our Sunday School; and behind them I have the training class of forty-seven; so our supply is ample."

Even in smaller schools the Senior Bible class can, and should provide for the essentials of teacher-training. Such classes cannot do all that is needed, but they can lay foundations on which an earnest teacher by reading, study, and special training, can build up a good superstructure. The fact that a large number of our teachers are so poorly prepared for their work does not reflect upon them, but upon the parishes that have failed to provide for their training; see page 46. A parish that is unwilling to spend anything for the training of its teachers does not deserve to live. Usually it does not live, although it may have a starved, half-dead existence for several years before it becomes defunct.

Methods of Training must necessarily be adapted to actual conditions. But there are no circumstances which make it the duty of one to teach, and excuses

him from training himself, in some way, for the work. Every teacher who accepts a class must, with it, conscientiously accept the duty of beginning at once some form of systematic preparation to improve his teaching. The parish certainly has a duty in this matter. It should for the children's sake, and its own sake, make it easy to obtain the training needed. The simplest training school is one in which the Rector is Principal and Professor of Biblical Literature and Doctrine; with the best trained teacher in town for Professor of Child Nature, and the Art of Teaching. This gives a faculty powerful enough to reform the whole teaching force of the parish.

Another way in which the city parish can fulfil its duty to teachers is by arranging for the formation of "Teacher-Training Classes." A parish, or a club of neighboring ones, can arrange with the General Board of Religious Education for teachers' conferences, and personal instructions conducted by a Sunday School specialist. The expense is not large, and becomes small when divided among several parishes. If, however, the parish authorities are too short-sighted to arrange for such instruction, then the teachers should club together and get it for themselves. The services of the best local public school teacher for instruction in the essentials of pedagogy, or an out-of-town specialist can be obtained for the cost of an ordinary novel, if the amount be divided up between twenty or thirty teachers.

If the parish shirks its duty, the earnest teacher will the more energetically strive to prepare himself by private study. "Reading Courses," *i.e.*, lists of books best fitted to train a teacher for his work, have been selected and printed by the Sunday School Commissions of New

York, Iowa, California, and other dioceses. A selection from the New York list will be found in Chapter XIII. Some teachers find it difficult to study alone, and most of us accomplish more with fellow laborers. Hence a "Teachers' Reading Club" aids in keeping up interest in study even though it be a club of two or three. Another advantage of the club is that if six teachers each purchase a single volume the club has the use of six books, perhaps as many as will be mastered in a year.

A group of such clubs may easily be formed in a small section of a diocese. And keeping in touch by correspondence, and by the exchange of books, still more stimulating conditions for study are created. Where there is a public library, educational books of value are usually found on its shelves, and others of general interest will be purchased if requested. The Diocese of California maintains a Teachers' Traveling Library for the benefit of scattered parishes. An excellent example for others.

THE DIOCESE CAN, AND OUGHT TO HELP THE TEACHER. It is doing so only to a limited extent. A few have held Summer Schools for the benefit of teachers. Many dioceses have annual Sunday School Institutes, which are helpful for the locality in which they are held. What is needed is more interest and more institutes, and the two go together. The teachers of a diocese are too scattered to assemble at any one city. Every diocese, however, is divided into convocations or deaneries. What the Sunday School needs are meetings of workers in each of these districts once a year. A few dioceses already have them. With an abundance of stimulating instruction, and kindly hospitality every teacher will want to return the following year and

bring all his fellow-workers with him. Sunday School officers must get together and work together in the deanery, and in the annual council. When they make their influence felt they will be able to obtain from the diocese some recognition of the supreme importance of their work to the welfare of the Church.

In our great and growing nation the parishes are widely scattered, the workers are isolated: rectors and teachers alike need the personal touch and interest of an experienced diocesan officer appointed to aid and guide the teaching forces of the diocese. When every diocese has such an officer, School and Church will grow by leaps and bounds.

In Concluding the Subject of Instruction, which occupies the larger part of this volume, we would emphasize one truth. The more we study the past work of the Sunday School, its success and its failure; the more we know of its present condition, methods, and results, the more we are convinced that the key to the whole situation is neither organization nor administration, neither discipline, nor curriculum, nor text book. The key to the whole situation *is the teacher.* The great hindrance to our progress is the incompetent teacher. The most powerful factor in making the Sunday School a success in the eyes of God, is the mentally and spiritually competent teacher. In the light of this undeniable truth the work that should be the first in time, the first in importance, and the first in all our plans for Christian education, is the adequate training of our teachers.

CHAPTER XIII.

HELPFUL BOOKS AND APPLIANCES.

"Of making many books there is no end."—Ecclesiastes.

The endless number of publications compels a careful choice. This chapter contains a limited list of valuable books for officers and teachers; other volumes have been referred to in earlier chapters. A quite full list of manuals, text books for children, pictures, and other supplies is published by the New York Sunday School Commission, 73 Fifth Avenue, New York. It can be had for seven cents. It is valuable for reference.

On Child Nature.

Study of Child Nature, Harrison. (Kindergarten Age.) $1.00.
The Story of the Mind. J. M. Baldwin. 40 cts.
Bible School Pedagogy. A. H. McKinney. 40 cts. Eaton.
Religious Education. Rev. Wm. Walter Smith, M.D. $2.00.
The Elements of Child Study and Religious Pedagogy. W. W. Smith, M.D. 90 cts.

Organization, Administration, and Discipline.

The Sunday School Under Scientific Management. Rev. E. J. Dennen. 90 cts.
The Business Management of Church Sunday Schools. 50 cts.
The Modern Sunday School. Dr. Vincent. 90 cts. or 20 cts.
Seven Graded Sunday Schools. Dr. J. L. Hurlbut.

Practical Primary Plans. J. P. Black. $1.00. Revell.
The Home Department. Hazard. 25 cts. Pilgrim Press.
The Librarian. E. L. Foote. 35 cts. Eaton and Mains.
How to Keep Order. Professor Hughes. 15 cts. Kellogg.

THE PRINCIPLES OF EDUCATION.

The Children's Challenge to the Church. Rev. Wm. E. Gardner, D.D. 75 cts.
Principles of Religious Education. $1.25. Longmans.
The Seven Laws of Teaching. Gregory. 65 cts. Pilgrim Press.
Point of Contact in Teaching. Dubois. 75 cts. Dodd.
Picture Work (*i.e.*, verbal). W. L. Hervey. 30 cts. N. Y. S. S. Commission.

KINDERGARTEN AND PRIMARY DEPARTMENT.

A Sunday School Kindergarten. Rev. A. C. Haverstick. 50 cts. The Young Churchman Co.
A Year of Sunday School Lessons for Children (of six to eight years). F. U. Palmer. $1.00. Macmillan.
Bible Lessons for Little Beginners. Mrs. Haven. Two Years' Course. 2 vols., each 75 cts. net. Revell.
Kindergarten Stories and Morning Talks. Sarah E. Wiltse. 75 cts. (Valuable for method as well as matter.)
Stories for Primary Schools. Wiltse. 50 cts. Ginn.
The Kindergarten Sunday School. Miss F. Beard. 75 cts. Pilgrim Press. (Lessons, and Song Lists.)
Kindergarten Stories. Miss Cragin. Winona Publishing Co., Chicago. (Illustrating the Beatitudes, etc.) $1.25 net.
Song of Our Syrian Guest. 25 or 50 cts. Pilgrim Press.
First Steps (Bible Stories). 50 cts. Charles Foster Co.
Old and New Testament Stories for Children. R. G. Moulton. 2 vols., each 50 cts. Macmillan.
Old Stories of the East. Baldwin. 45 cts. Am. Book Co.
Story of the Bible. Hurlbut. $1.50. Winston. (Excellent.)
Stories of the Saints. Mrs. Chenoweth. $1.00. Houghton.
Parables from Nature. Mrs. Gatty. (Remarkably good.)
Complete Handbook of Religious Pictures. 7 cts. (A very valuable help.)
Picture Mounting Books. 8 cts. (144 pages, firm covers.)
Picture Prayer, Creed, and Commandment Cards. 12 cts. a dozen. (Attractive, useful.) Above three items: N. Y. S. S. Commission, 73 Fifth Avenue, New York.
Cards to Prick and Sew. Chas. Scribner's Sons.

Main School, Junior Grade.

(FOR BIBLE STORIES SEE BOOKS UNDER PRECEDING GRADES.)

Unconscious Tuition. Bishop Huntington. 15 cts. Kellogg.
The Black-Board Class. Darnell. 25 cts. Wilde Co., Boston.
The Prince of Peace. Miss Allen. $1.50. (Vividly told.)
When the King Comes. Dean Hodges. $1.25. (Realistic.)
Teaching the Catechism. Miss Ward. 60 cts. net. Longmans. (Simplest, best.)
Introduction to the Bible for Teachers. Miss Chamberlain. $1.00. University of Chicago Press. (A guide, and help.)
Papers of the Church Missions Publishing Co., Hartford, Conn.
Modern Heroes of the Mission Field. Bishop Walsh. $1.00.
Manual on Land of the Bible. Bradner. 10 cts. Y. C. Co.
Manual on Life of Christ. (Junior.) 70 cts. N. Y. S. S. Com.
Manual on First Christian Missionaries. 60 cts. N. Y. S. S. Com.
The Twelve Apostles. Mulligan. Temple Series. 35 cts.
Manual of Old Testament Stories. 50 cts.
Manual on Life of Jesus for Juniors. 50 cts.
Manual of Old Testament History for Juniors. 50 cts. These three, from Chas. Scribner's Sons.
Smith's Bible Dictionary (Condensed). One vol., $1.25. Revell.
Sketches of Jewish Social Life. Edersheim. $1.25.
Primer of Old Testament History. Temple Series. 35 cts.
Abraham, and the Patriarchal Age. Temple Series. 35 cts.
Joseph, and the Land of Egypt. Temple Series. 35 cts.
Joshua, and the Conquest. Bennett. Temple Series. 35 cts.
Moses, and the Exodus. Stevenson. Temple Series. 35 cts.
Gideon, and the Judges. Patterson. Temple Series. 35 cts.
Samuel, and His School. Sime. Temple Series. 35 cts.
David, the Hero King. Knox-Little. Temple Series. 35 cts.
Saint Peter, and his Training. Temple Series, 35 cts.

Main School, Middle Grade.

(SEE TITLES UNDER JUNIOR GRADE ON SUBJECTS TAUGHT IN THIS.)

A Harmony of the Gospels. Stevens and Burton. Boards, 75 cts.; cloth $1.25. Silver & Burdett.
How to Study the Life of Christ. Butler. 75 cts.
Life of Christ. Farrar. 50 cts. Burt's Library.

How to Teach the Catechism. Daniel. 35 cts. Y. C. Co.
Direct Answers to Plain Questions. Scadding. 25 cts. Y. C. Co.
Holy Land in Geography. MacCoun. 75 cts. Revell.
The Boy Problem. Forbush. 75 cts. Cong. Pub. Society.
Illuminated Lessons on Life of Jesus. Forbush. 25 cts.
Bible Travel Lessons. Forbush. (Free.) Underwood & Underwood, New York.
How to Help Boys. Edited by Dr. Forbush. $1.00 a year. (The above four publications suggestive and valuable.)
Book of Golden Deeds. Miss Yonge. (Four illustrations.)
Doctrinal Illustrations. Gwynne. Gorham.
St. Paul. J. Gamble. Temple Series. 35 cts.
Life of St. Paul. Stalker. 60 cts. Revell.
Church in the New Testament. Cutts. $1.00. Gorham.
The Spirit of Missions. $1.00 a year. *Leaflets and Pamphlets,* free. Church Missions House, New York.
Outline of African Missions. Parsons. 50 cts. Macmillan.
Mission Manuals of Student Volunteer Movement. (Valuable and inexpensive.) 25 to 50 cts. 3 W. 29th St., New York.
Manual, Prayer Book and Catechism. Norris. $1.25. (Devotional.)
Prayer Book Reason Why. Boss. 20 and 30 cts. Y. C. Co.
Teacher's Manual, Life of Christ. (Seniors.) 50 cts. N. Y. S. S. Commission.
Teacher's Manual, St. Paul and Early Church. 50 cts. N. Y. S. S. Commission.
Maps for Class Use. 15 cts. a dozen. N. Y. S. S. Commission.
Teacher's Manual, Christian Ethics. 50 cts. N. Y. S. S. Com.
Bible Lessons on the Christian Year, Old and New Testament. Gwynne. (Senior Lessons serve for lower grade teaching Manuals.) Young Churchman Co.

Bible Classes.

(SEE TITLES UNDER PRECEDING GRADES ON SUBJECTS CONTINUED IN THIS.)

The Man Jesus Christ. Speer. 60 cts. Revell. (Illuminating.)
Life of St. Paul. Conybeare and Howson. $1.25.
How Shall I Worship God? Dr. Butler. 85 cts. (Vivid pictures of the growth of Christian Worship.)
Sacrificial Worship (O. T.). Dr. Gold. $1 net. Longmans.
Teacher's Prayer Book. Bishop Barry. $1. Nelson.

How to Study the Life of Christ. Butler. 75 cts.
Constructive Studies in Life of Christ. $1.00. U. of Chicago.
Studies in the Teaching of Jesus. Bosworth. Y. M. C. A.
Jesus Christ and the Social Question. Peabody. $1.50.
History of the American Church. Bishop Coleman. 35 cts.
The Reformation in Great Britain. Wakeman. 35 cts.
History of the Church to A. D. 325. Bate. 35 cts. Gorham.
Outlines of Old Testament Theology. Burney. 35 cts.
The Handy Commentary. From 75 cts. to $1.00 per volume.
Teacher's Normal Course. Pease. 2 vols., 25 cts. each. Revell.
Bible Study by Periods. H. T. Sell. 60 cts. Revell.
The Teaching of Bible Classes. E. T. See. 50 cts. International Y. M. C. A., New York. (Very useful manual.)
Turning Points in General Church History. Cutts. $1.25. Y. C. Co.
Turning Points in English Church History. Cutts. $1.25. Y. C. Co.
The Great Value of Foreign Missions. Liggins. 75 cts. Baker.
Religious Movements for Social Betterment. Strong. 50 cts.
Forward Movements, Last Half Century. Pierson. $1.50.
The Bible, What it is. Temple Series. 35 cts. Lippincott.
Roman and Protestant Bibles. Prize Essay. 50 cts. N. Y. S. S. Commission.
Introduction to Creeds. Maclear. 60 cts. Macmillan.
Reasons for Being a Churchman. Little. $1.25. Y. C. Co.

Special Systems.

The Joint Diocesan Series of Leaflets. Quarterlies and Teacher's Helps are published by Church Literature Co., New York, and George W. Jacobs & Co., Philadelphia, and in *The Young Churchman* (weekly) and *The Shepherd's Arms* (weekly), Milwaukee.
Bible Lessons on the Christian Year (four grades). Gwynne. 14 to 30 cts. The Young Churchman Co.
Bible Study Union Graded Lessons. (The Blakeslee System.) Lesson Quarterlies with Teacher's Manuals for all grades, whole Bible. Chas. Scribner's Sons.
Church Lesson Books (mostly Biblical), with Teacher's Manuals arranged by topics, and carefully graded. N. Y. S. S. Commission, 73 Fifth Avenue, New York.

S. Sulpice System. An ancient memoriter method applied to the Church Catechism. Three Series: Doctrine, Conduct, Worship; with hand-books for teachers. 10 cts. each. Y. C. Co., Milwaukee.

For Systematic Study of Missions: The Mission Manuals already mentioned (See page 200). Various leaflets (free). Church Missions House, New York.

Introduction to Study of Missions. Hodgkins. 50 cts. Macmillan.

A Short History of Missions. Geo. Smith. 75 cts. Scribner.

Modern Missions. T. J. Gracey. $1.25. Revell.

Africa Waiting. Thornton. 25 cts. Student Volunteer.

Dawn on the Hills of T'ang. Heath. 75 cts. Revell.

Japan and its Regeneration. Carey. 50 cts. Student Volunteer Movement.

An Outline Study of Japan. Griffis. 50 cts. Macmillan.

An Outline Study of India. Mason. 50 cts. Macmillan.

An Outline Study of Africa. Parsons. 50 cts. Macmillan.

For the Museum. Palestine seeds, plants, woods, models, etc. N. Y. S. S. Commission, 73 Fifth Avenue, New York.

For Self-Activity of Pupils in modeling Biblical objects, maps, etc. Kindergarten clay, 50 cts. a package. Paper pulp, 10 cts. a pound (carriage extra.) N. Y. S. S. Commission.

Teacher Training.

Education in Relation to Religion and Morals. Coe. $1.35. Revell.

Charts of Childhood, and Adolescence. 15 cts. each, 25 cts. for both. Prof. E. P. St. John, Hartford, Conn. (An admirable outline of the essentials of Child Nature.)

A Syllabus of Religious Education. Prof. Hodge. 15 cts. (Very suggestive and valuable for thoughtful students.)

The Pedagogical Bible School. S. B. Haslett. $1.25 net. Revell. (A most complete work, and one often consulted in the preparation of this manual.)

Place of the Story in Education. Wiltse. 50 cts. Ginn.

The Point of Contact in Teaching. Dubois. 75 cts. Dodd & Mead. (Simple, stimulating, enlightening.)

The Natural Way in Moral Teaching. Patterson Dubois. $1.25 net. Revell. (For thoughtful students; rich in illustrative matter.)

Religion in Boyhood. E. B. Layard. 75 cts. Dutton.

Talks to Teachers. Prof. James. $1.50. Y. C. Co.

Sunday School Science. Holmes. 25 cts. Eaton & Mains.

The Teacher and the Child. Professor Mark. 75 cts. net. Revell. (By a master of method; stimulating.)

Teacher Training. Dr. Roads. 25 cts. Eaton & Mains.

How to Plan a Lesson. Miss M. C. Brown. 50 cts. Revell.

Outline of Bible School Curriculum. Pease. $1.50. University of Chicago.

The Complete Normal Manual, for Bible Students. Semebroth. 50 cts. Revell.

The Art of Securing Attention, The Art of Questioning. Professor Fitch. 15 cts. each. Kellogg.

How to Keep Order, and *How to Hold Attention.* Professor Hughes. 15 cts. each. Kellogg.

Bible Study by Books, and *Bible Study by Periods.* Sell. 25 cts. each. Revell.

How to Teach the Bible. Gregory.

Hours With the Bible. Geikie. 6 vols., $7.50. James Pott.

Reasons for Being a Churchman. Little. $1.25. Y. C. Co.

The S. S. in the Development of the American Church. O. S. Michael. $1.50. The Young Churchman Co.

Theology of the New Testament. Adeney. 75 cts.

Church Doctrine Bible Truth. Sadler. 60 cts. Y. C. Co.

History of the Episcopal Church. Tiffany. $1.25. Scribner.

Map Modeling. A. E. Maltby. $1.25. Kellogg.

See other titles under Child Nature, Organization, Bible Class, and Principles of Education—page 218, *ff.*)

A Teachers' Library.

Every parish should have a Teacher's Reference Library. If there be a parish house there should be a Teacher's Reading Room. The latter should contain at least all the regular Church papers, all the missionary publications issued from the Church Missions House, the *American Church Sunday School Magazine* and the *Sunday School Times* (Philadelphia), the latter the most helpful of the non-Church papers.

The Library should contain a set of good commentaries covering the whole Bible, *Hastings' Bible Dictionary,* 4 vols.;

Smith's Dictionary of Christian Antiquities, 2 vols.; *Smith's Historical Geography of the Holy Land; The Land and the Book; Life of Christ*, by Edersheim, by Farrar, and by Andrews, and a line of books covering every department of Sunday School work. The volumes named in this chapter (textbooks excepted), will make the beginning of a good library list. The needs of the Teachers' Training Class, and the actual working of the School, will suggest others. Be sure that quality, not quantity, is your aim in the library, and in all your work for the Master.

CORRESPONDENCE COURSE OF THE G. B. R. E.

These books are used in connection with outlines and suggestions furnished by the General Board of Religious Education for the instructor in each course. The books alone are therefore not regarded as a complete treatment of any subject. Outlines may be obtained from the General Board of Religious Education, 281 Fourth Avenue, New York City, at 50 and 75 cts. according to length of course.

[Carriage in addition to prices named.]

RELIGIOUS PEDAGOGY:

Churchman's Manual of Methods. Butler. $1.00.

Elements of Religious Pedagogy. Pattee. 75 cts.

GOSPELS AND LIFE OF CHRIST:

The Sunday School Teacher's Manual. Part II. Groton. 40 cts.

Life of Jesus of Nazareth. Rhees. $1.25.

THE CHRISTIAN YEAR:

Story of the Christian Year. N. Y. S. S. Commission Series. 26 cts.

MISSIONS AND SOCIAL SERVICE:

Where the Book Speaks: Mission Studies in the Bible. McLean. $1.00.

The Why and How of Foreign Missions. Brown. 35 cts.

Community Study. Wilson. 35 cts.

Christianity and the Social Crisis. Rauschenbusch. 50 cts.

Making of Modern Crusaders. 20 cts.

APOSTOLIC CHURCH:

Christianity in the Apostolic Age. Purves. $1.25.

The Sunday School Teacher's Manual. Part III. Groton. 40 cts.

Books of the Bible. Fowler and Hazard. 40 cts.

BIBLICAL GEOGRAPHY:

The Students' Historical Geography of the Holy Land. Smith. 75 cts.

CATECHISM AND CHRISTIAN DOCTRINE:

The Catechism and Christian Doctrine. Drown. 10 cts.

The Teaching of the Catechism. Ward. 60 cts.

PRAYER BOOK AND CHURCH WORSHIP:

The Sunday School Teacher's Manual. Part IV. Groton. 40 cts.

ORGANIZATION AND HISTORY OF SUNDAY SCHOOLS:

The Sunday School Under Scientific Management. Dennen. 90 cts.

OLD TESTAMENT:

Biblical Geography and History. Kent. $1.50.

CHURCH HISTORY:

Outlines of Church History. Sohm. $1.10.

Penny History of the Church of England. Jessopp. 5 cts.

Episcopal Church in America. Hodges. 50 cts.

VITAL VIEWPOINTS FOR CHURCH TEACHERS:

Children's Challenge to the Church. Gardner. Paper, 40 cts; cloth, 75 cts.

Churchman's Manual of Methods. Butler. $1.00.

The Pupil and the Teacher. Weigle. 50 cts.

HOME DEPARTMENT OF THE SUNDAY SCHOOL:

The Family. Thwing. $1.60.

Children's Challenge to the Church. Gardner. Paper, 40 cts; cloth, 75 cts.

HOW TO GIVE SEX EDUCATION TO CHILDREN:

Secrets of Strength. Bishop of London. $1.00.

How Shall I Tell My Child? Mrs. Wood Allen Chapman. 25 cts.

LAY READERS COURSE:

The Church Workers' Manual. Groton. 80 cts.

SOCIAL SERVICE IN THE PARISH:

What Social Workers Should Know About Their Own Communities. Margaret F. Byington. 5 cts.

Poverty. R. H. Hunter. 50 cts.

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